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A DICTIONARY

OF

Spanish Proverbs,

COMPILED FROM

THE BEST AUTHORITIES

IN THE

SPANISH LANGUAGE,

TRANSLATED INTO ENGLISH;

WITH EXPLANATORY ILLUSTRATIONS

FROM THE

LATIN, SPANISH, AND ENGLISH AUTHORS.

BY JOHN COLLINS.

54274

"PARECEME, SANCHO, QUE NO HAY REFRAN QUE NO SEA VERDADERO, PORQUE TODOS SON SENTENCIAS SACADAS DE LA MISMA ESPERIENCIA, MADRE DE LAS CIENCIAS TODAS."

"I am of opinion, Sancho, that there is no Proverb which is not true, because they are all sentences drawn from experience itself, the Mother of all the Sciences."

Don Quixote, Part 1, Cap. 4.

LONDON

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AUTHOR'S PREFACE.

SPANISH Proverbs have been long celebrated for their pith and humour. The Spaniards entertain so high an opinion of their merit, that they consider a knowledge of them, and a readiness at introducing them into conversation, as proofs of talent and acuteness.

The following collection was formed at intervals of leisure from my mercantile pursuits, during several years residence in Spain. I had often thought that a publication of them in England, in their present arrangement, would be useful as well as entertaining. The great interest which the late political affairs of that country have excited, has induced me to carry this design into effect. To be conversant in the Spanish language is now considered a literary and a fashionable attainment; it has, in fact, become a necessary study to the British merchant trading with the Spaniards, from the recent increase of our commercial intercourse with those extensive regions where it is spoken.

I have paid particular attention to the correctness of the Spanish orthography is conformable to the last Edition of the Dictionary, published by the Royal Academy at Madrid. The translations

I have endeavoured to keep as literal as possible. This will enable the learner of the Spanish to improve himself, and not be without its advantages to Spaniards who study our language. The illustrations which follow, are introduced when the translation does not thoroughly convey the bearing and application of the Proverb. The Latin quotations, I trust, will not be thought inapplicable: they were added with a view to a further illustration of the sentiment conveyed by the adage, and not for any purpose of displaying the Author's erudition. The Spaniard will here find the trite and significant aphorisms of his language not only translated, but exemplified by passages from classical and other authors, and he will observe that I have not, altogether, forgotten those of his own country.

I present, therefore, this trifle to the world, with the hope that it may not be deficient in usefulness to Spaniards as well as my own countrymen; and have only further to observe, that I trust it will be found as free from errors as most of the publications of a similar description, and thereby prove worthy of the attention and patronage of the admirers of Spanish wit and humour.

J. C.

VINCENT PLACE,
CITY ROAD, ISLINGTON,
1st *September*, 1823.

A

DICTIONARY

OF

SPANISH PROVERBS, &c.

A BAD avariento, por un bodigo pierde ciento.—"The covetous abbot for one loaf loses a hundred."—Avarice commonly occasions injury to the person who is governed by its influence.

Abad de bamba lo que no puede comer, dalo por su alma.—"The imprudent abbot, who gives for the good of his soul, what he cannot eat." A taunt upon those who only give away what they cannot make use of themselves.

Aballa pastor, las espaldas al sol.—"Shepherd, turn the backs of your flock to the sun."—In Spain it is considered injurious to the sheep to graze with their heads towards the sun.

A barba muerta, poca verguenza.—"Little respect is paid to the dead."—The greatest of the dead may be insulted by the basest of the living.

Abaxanse los adarves, y alzanse los muladares.—"The high walls stoop, and the dung-hills rise."—Used when persons of note humble themselves, and base persons assume importance.

Sublimes cecidere aulæ, stabula infima surgunt.

Abeja y oveja, y piedra que traveja, y pendola tras oreja, y parte en la igreja, desea à su hijo la vieja.—"The old woman wishes her son a bee, a sheep, a working stone (or *mill*), a pen behind his ear, or a clerk's place, and a degree in the church."—Wishing him to enjoy many good things at one time; shewing, the weakness, and fondness of old age.

A bestia loca, recuero modorro.—"A mad beast requires a stupid driver."

Convenit ignavo vehemens agitator asello.

A bien te salgan hijo tus harraganadas.—"Son, God send no harm may come from your youthful pranks."—This is a saying of a father to his son, who from a distance was braving a dead bull.—It is used in derision of those, who, when free from danger, boast of their courage.

A bocado haron, espolada de vino.—"A lazy mouthful must be spurr'd with wine."—A man with a bad appetite, must stimulate it with a glass of wine.

Bolus iners, stimulante mero, descendit in alvum.

A boda ni bautizado, no vayas sin ser llamado.—"Don't go to a wedding nor a christening without having been invited."—Advising persons not to join in any entertainment without a particular invitation, especially where there is eating and drinking.

Aborrecí el cohombro, y naciòme en el hombro.—"I disliked cucumber, and it grew out upon my shoulder."—When any thing happens which one most dreaded.

Abre el ojo que, asan carne.—"Open your eyes, they are roasting meat."—Advice to persons to observe prudence and precaution in their affairs, to be prepared for what may happen to them.

Heu cave, jam verubus stridentes aspice carnes.

Abrenuncio Satanas! mala capa llevarás.—"I renounce thee, Satan! Thou shalt wear a shabby cloak."—A proverb supposed to be used by two persons. The second part implying, that if a man do not act like his neighbours in getting money, he will be always poor.

Abril aguas mil.—"Shewing how useful is rain in this month."

Imbribus innumeris campos humectet Aprilis.

Abril frio, pan y vino.—"A cold April, bread and wine."—That is, it produces a plentiful season, by retarding the spring.

Abril y Mayo, llave de todo el año.—"April and May, the key of the whole year."—From their appearance you may form an opinion of the remainder of the year.

Majus et Aprilis spes maxima totius anni.

A buelta del sol, cuga el buey en el timon.—"Towards sun set, the ox dirts the plough." Meaning, when he is free form his day's work and finds himself at ease.

Membra soluta jugo bene bos sibi lambere novit.

A buen bocado, buen grito.—"From a rich mouthful, a heavy groan."—Epicures suffer generally from the gout, and other disorders, resulting from the indulgence of their appetites. It is also used to express, that we should not be too careful of the expence and labour of an undertaking, when its object is useful.

Difficilia quæ pulchra.

A buen compañon, buena compañia.—"A good companion should have good company;" or, "a good companion makes good company."

A buen servicio mal galardon.—"Good service ill rewarded."

A buey viejo, concerros nuevos.—"An old ox with new bells."—Applicable to an old beau dangling after the belles.

"What will not beaux attempt to please the fair." DRYDEN.

A buey viejo, no le cates abrigo.—"Do not seek a shelter for an old ox."—Alluding to old persons, who know from experience what they require.

Bos senior cautè consulit ipse sibi.

A cabo de cien años, los reyes son villanos; y acavo de ciento y diez los villanos son reyes.—"At the end of a hundred years, kings become clowns, and at the end of an hundred and ten clowns become kings."—This denotes the power of time—

"Time is like a fashionable host,
"That slightly shakes his parting guest by th' hand,
"But with his arms out-stretch'd, as he would fly,
"Grasps the incomer." SHAK.

A cabo de cien años, todos seremos calvos.—"We shall be all bald an hundred years hence."—To remind us, that at the end of an hundred years we shall be all dead and forgotten.

Post annos centum fugient discrimina vitæ.

A cada cabo tres leguas de mal quebranto.—"Every way, or at every end, there are three leagues of heart breaking."—When a man's affairs are so perplexed, that every attempt to extricate himself from his embarrassments proves fruitless.

A cada malo, su dia malo.—"Every wicked man has his wicked day."—We say, "Every dog has his day."

A cada necio agrada su porrada.—"Every fool is pleased with his own blunder."

A cada ollaza su coberteraza.—"Every large pot, its large lid."—We say, "Every jack must have his jill."

A cada puerco le viene su San Martin.—"Every hog has his St. Martin's day."—The season for killing hogs in Spain, is on or about the festival of St. Martin, that is, about the middle of November.

Stat sua cuique Sui Martini tempore cædes.

A canas honradas, no hay puertas cerradas.—"No doors are shut against honorable grey hairs."

"And on this forehead, where your verse has said
"The loves delighted, and the graces play'd,
"Insulting age will trace his cruel way,
"And leave sad marks of his destructive sway."

A carne de lobo, diente de perro.—"For wolf's flesh, a dog's tooth."

A casa de tu hermano, no iras cada serano.—"Do not go every evening to the house of your brother."—Even with a brother we should observe a certain respectful intercourse.

A casa de tu tia, mas no cada dia.—"Go to your aunt's house, but not every day."—It recommends to avoid being troublesome by intrusion, and making your company too cheap.

Dulcem amitam cultor ne quotidianus aditu.

A celada de vellacos, mejor es el hombre por los pies que por los manos.—"Against villains in ambush, a man had better use his feet than his hands."—It is better to fly than expose oneself by contending against superior strength, particularly with a concealed enemy.

Achacòso como Judio en Sabado.—"As ailing as a Jew on a Saturday."—In Spain, when the Jews were persecuted, those who were steadfast in their faith, to avoid transacting business on their Sabbath, pretended illness or some other excuse upon the occasion; which gave rise to the proverb.

Achaques al viernes para no ayunar.—"Ailings on Fridays to avoid fasting."—Applied to Catholics who pretend indisposition, to be dispensed from abstaining from eating flesh on fasting days;—also to those who find excuses and raise difficulties against doing any thing not agreeable to them.

Achica compadre, y llevareis la galga.—"Make it less, gossip, and you shall have the greyhound." A proverb applied to those who lie without measure.

A chico paxarillo, chico nidillo.—"A little bird must have a little nest."—It is a contemptuous expression, used to persons of mean origin and attainments, who assume airs of importance, and consider themselves competent to fill some high office or station in life.

A clerigo hecho de frayle, no le fies tu comadre.—"Do not trust your gossip with a clergyman who had been a friar."—Much confidence in the morality of one cannot be placed, who had abandoned holy orders for another pursuit.

Acogerse à fidelium.—"To have recourse to *Fidelium*."—Because when priests say the office for the dead by heart, and cannot remember the collect for the occasion, they use the common prayer, which begins "*Fidelium Deus.*" We say, "When a man is put to the shift."

Acogerse à la iglesia.—"To take refuge in the church."—It signifies, that besides the common acceptation for a delinquent to take refuge in the church, it alludes to persons who devote themselves to spiritual affairs, for the purpose of entering upon holy orders.

Ad aras confugere.

Acogi al ràton en mi agujero, y volvióseme heredero.—"The rat sheltered himself in my hole, and he became my heir."—Which teaches not to place confidence in one, of whose sincerity you entertain any doubt, lest in time he may abuse it.

Acometa quien quiera, el fuerte espera.—"Let him attack who will, the strong wait."—Alluding, that there is greater valour in watching with coolness the approach of danger, than in rushing into it.

A confession castañeta, absolucion de cañavereta.—"A jocular confession must have absolution with a cane."—It alludes to persons who confess their faults with such little contrition or signs of repentance, that they seem rather to be more proud than ashamed of them; also applied to those who make a jest of religion.

A cuentas viejas, barájas nuevas.—"Old reckonings cause new quarrels."—We say, "*short* reckonings make *long friends*."—We should endeavour in our transactions, even with our most intimate friends, to keep them under a strict regulation, in order to prevent disputes from arising in settling them.

Acuestate sin cena, amanecerás sin deuda.—"Go to bed supperless, and you will rise free from debt."—Advising that it is much better to deprive ourselves of some necessaries, than to go into debt for them.

Adelante está, la casa del abad.—"The abbot's or curate's house is farther on."—An uncharitable way of refusing alms to the poor.

Adevino de Valderas, quando corren las canales, que se mojan las carreras.—"The fortune-teller of Valderas can foretel, that when the spouts run, the streets will be wet."—Said to ridicule those persons who communicate as news, what every body knows.

A dineros pagados, brazos quebrados.—"When the money is paid, the arms are broken;"—that is, people reluctantly work for money already spent.—We say, "It is bad working for a dead horse."

Adios rezando, y con el mazo dando.—"Praying to God and working with the hammer." Depend rather on your exertions than your prayers. The allusion is to the waggoner in Æsop, who, when his waggon was overturned in a ditch, prayed loudly for the aid of Hercules.

Adivinar por tela de cedazo.—"To guess at things through a sieve."—To make a mystery of what is visible.

Administrador cillos, comer en plata y morir en grillos.—"Guardians and administrators of little wealth, eat on plate and die in irons."—They generally live well upon the legacies confided to their care, and end their days in prison.

Adoba tu paño, y pasarás tu año.—"Brush your cloth and you will look smooth all the year."—Advice to persons to observe economy.

Qui casum stillae non sarcit, sarciet ædes.

A do irá el buey que no are?—"To what place can the ox go, where he must not plough?"—There is in every rank and occupation in life, cares and troubles which must be endured.

A do sacán y no pon, presto llegán al hondon.—"Where you take out, and don't put in, the bottom will soon be found."

Semper enim refice; aut ne post amissa requiras.

A dos palabras, tres porradas.—"For every two words three blunders."—Said of those who talk much nonsense.

"He who now to sense, now nonsense leaning,
"Means not, but blunders round about a meaning." POPE.

A ellos padre, vos à las berzas yo à la carne.—"To those, father, you for the cabbage, and I for the meat."—It is humorously said to persons who invite you to partake of the common dishes, whilst they help themselves to the delicacies.

Tu caules sectare parens; ego carnibus insto.

A falta de hombres buenos, le hacen à mi padre alcalde.—"From the want of good men, they made my father a magistrate."—This proverb is used, when a man is elected to an office when no other would accept of it.

A falta de pan, buenos son tortas.—"When bread is wanting, oaten cakes are excellent."

Afanar, afanar, y nunca medrar.—"To toil and toil and never thrive."—Applied to many persons who are so unfortunate, that, however industrious and diligent, they can never better their circumstances.

Multa laborantem nullo ditescere censu.

Aficion es la que sana, que no el palo de la barca.—"It is affection heals, and not the chip of an old boat."—Conceit goes far in the cure of complaints.

A fuera mariperez, que malos tiros tienes.—"Be off, madam, your tricks don't suit."—It is used in contempt of persons who have some evil habits, which they practise so as to give scandal.

A fuer de Aragon, buen servicio mal galardon.—"According to the custom of Aragon, good service has a bad reward."—This happens in other places besides Aragon.

A fuerza de villano, hierro en medio.—"Against the strength of a crown, you must oppose

iron;"—meaning, you must not enter into a personal contest with a clown, with any other weapon than your sword.—We think and act differently.

A galgo viejo, echale liebre no conejo.—"Send an old greyhound after a hare, not after a rabbit."—Employ men of talent and experience, for the discharge of any important duty.

A Gallego pedidor, Castellano tenedor.—"To a beggarly Galician place a covetous Castilian."—The Castilians reproach the Galicians with being beggars, arising from the poverty of their province, and the Galicians retort the compliment by saying the Castilians are a close-fisted race of people, who are full of pride and meanness.

Agosto frio en rostro.—"In August cold in the face."—That is, in the month of August the mornings and evenings begin to be cold.

Agosto y vendimia, no es cada dia, y si cada año, unos con ganancia, otros con daño.—"The harvest and vintage come not every day, and although yearly, some yield gain and others loss."—To shew the necessity of being provident, by providing for a bad year.

Agradecedmelo vecinas, que quiero bien à mis hijas. "Be thankful to me, neighbours, for I love my daughters."—Applicable to persons who, for having done their duty, would have others be pleased or thankful to them for it.

A gran arroyo, pasar postrero.—"In passing a great stream keep the last."—To shew the necessity of caution where there is a chance of danger.

A gran salto, gran quebranto.—"A great leap gives a great shake."—Great risks occasion great anxieties.

Agua al higo y à la pera vino.—"Water to the fig, and wine to the pear."—Advice to drink water with the fig, and wine with the pear; the fig being of a hot nature, and the pear of a cold one.

Post ficus latices, post pira vino bibe.

Agua de sierra, y sombra de piedra.—"Water from the mountain and shade of a stone;"—That is, they are to be preferred; the water from the rocky hills being more wholesome than the river or rain water, and the shade of a stone wall better than that from trees.

Agua fria y pan caliente mata la gente.—"Cold water and hot bread kill people."—Meaning they are both unwholesome.

Agua pasada no muele molino.—"Water that has run by, will not turn the mill."—Shewing the little importance that should be placed on things past, when they are no longer of use.

Præteritis fruges non molæ frangit aquis.

Agua sobre agua, ni cura ni llava.—"Water upon water neither cures nor washes," We say "Too much of one thing is good for nothing."

Agua va.—"Here goes water."—A warning used in some parts of Spain and Portugal, to persons in the street, to avoid the contents of certain utensils falling upon them from the windows.

Aguja de San German.—"St. Germain's needle." It is used to express a person who is always in a bustle, and can never keep quiet in one place.—Why they use it I cannot find out.

Aguja en pajar.—"A needle in a straw loft."—We say "A needle in a bundle of hay."

A hija casada, salen nos yernos.—"When our daughter is married, sons in law appear."—When we are not in need, we experience great kindness, and offers of friendship.

Ahogarse en poco agua.—"To drown oneself in little water."—To be overcome with trifles.

Levibus succumbere malis.

Ahora hervia, y ya es agua fria.—"It just now boiled, and now it is cold water."—It is used metaphorically of one who is in a great passion, and is frightened into a sudden calmness.

Ahora que tengo oveja y borrego, todos me dicen, en hora buena estèis Pedro.—"Now that I have got an ewe and a lamb, every body wishes me "good day Peter."—One way of explaining the kindness of the world.

Ahorrar para la vejez, ganar un maravedi, y beber tres.—"To save for old age, earn one *maravedi*, and drink three."—It is used ironically to extravagant young persons, who squander their time and money without reflecting upon the miseries of old age oppressed with poverty.

A ira de dios no hay casa fuerte.—"Against God's wrath no house is strong."—Signifying, that against the just indignation of God, when he is pleased to visit us with his wrath, no power or will can resist it.

Ajo y vino puro, y luego veràs quien es cada uno.—"With garlick and pure wine you will soon see what every man is."—The Spaniards apply this proverb to mixed parties, who wish to know

one another—supposing the vulgar will use garlick, and the genteel choose the best wine by the refinement of their tastes.

Alabata merda, que el rio te lleva.—"Sing thy praises, O t—d! the river carries thee away." It is said of mean persons who are suddenly placed in high stations.

Alabate cesto, que venderte quiero.—"Praise thyself, hamper, I want to sell you."—To succeed in any undertaking, we must depend upon our own merit, and not so much on the protection of others. We say, "Hold up your head, there's money bid for you."

Alabate polla, que has puesto un huevo, y ese huero. "Praise thyself chick, thou hast laid an egg, and that a bad one."—Applied to one who claims a merit for some action, when he does not deserve it.

A la bestia cargado, el sobornal la mata.—"The over-burthen kills the beast."—We say, "'Tis the last feather breaks the horse's back."

A la boda del herrero, cada qual con su dinero.—"Every one goes with his own money to the blacksmith's wedding."—It is said of inhabitants of country towns, where there is but one blacksmith. They pay him, on certain occasions, great attention, in consideration of his general utility to them.—It alludes also to that description of persons who pay court to others only when they have a prospect of a return.

A la burla dexarla quando mas agrada.—"Leave a jest, when it pleases you best."

"He that hath a satirical vein, as he maketh

others afraid of his wit, so he had need be afraid of others memory." BACON.

"*Asperæ facetiæ, ubi nimis ex vera traxêre, acrem sui memoriam relinquunt.*" TACITUS.

A la cabeza, la comida la endereza.—"Eating removes the head ache."—Pains in the head commonly proceeds from a foul or an empty stomach, occasioned by intemperate drinking, or too long abstinence from food, and moderate eating removes them.

A la dicha que haveis padre, ahorcado has de morir.—"By the good luck you have, father, you must die on the gallows."—Said when a person is unfortunate in every thing he undertakes.

Al agradecido mas de lo pedido.—"To a grateful man give more than he asked."

"A grateful mind
"By owing owes not, but still pays."
MILTON.

A la hambre no hay pan malo.—"To the hungry man, no bread is bad."—We say "hunger is good sauce," or, "hungry dogs will eat dirty puddings."

"Thus much to the kind rural gods we owe,
"Who pity'd suffering mortals long ago;
"When on harsh acorns hungrily they fed,
"And gave 'em nicer palates, better bread."
DRYDEN'S JUV.

A la hija mala, dineros, y casarla.—"A vicious daughter must have money and be married." Advice to parents, if they have a daughter who is likely to lose her reputation.

Al alcayde, y à la donzella, no le diga nadie, "Si yo quisiera."—"Let no one say to a governor of a fort, or to a maid, 'If I would,' meaning, if I *would* I *could* 'take your fort,' &c."—A good piece of advice to presumptuous persons.

Al aldeano, dale el pie, y tomarte hà la mano.—"Give a clown your foot, he'll take you by the hand."—That is, if you give some folks an inch they'll take an ell.

Nimia familiaritas licentiam facit.

A la larga el galgo à la liebre mata.—"In the long run the greyhound kills the hare."—Perseverance overcomes difficulties.

A la luna, el lobo al asno espulga.—"The wolf picks off the fleas of the ass by moonlight." Signifying that he devours him. It alludes to sharpers who prey upon the unwary and inexperienced, by introducing games of chance at unseasonable hours, or under circumstances which give them every advantage over their adversaries.

A la mala costumbre, quebrarle la pierna.—"Break the leg of a bad habit."—We must by a persevering violence to ourselves, abandon bad and inveterate habits.

A la mal casada, miradle à la cara.—"Observe the countenance of the woman who has a bad husband."—The face of the wife generally indicates the character of her husband.

Al amigo su vicio.—"Your friend with his vice." Signifying, you must not forsake your friend because he has some faults.

"Amici vitium ni feras, prodis tuum."

PUB. SY.

Al amor el remedio, es tierra en medio.—"The remedy for love is land to separate it."—to signify that absence or distance is the best remedy for it.

A la moza con el mozo, y al mozo con el bozo.—"The maid with the youth, and the youth with the beard appearing upon the upper lip."—Giving to understand, that the marriage of young people should not be long delayed.

A la moza mala, la campana la llama, y a la buena en casa la halla.—"The bell calls an idle servant, but the good one is always at hand."

Others say,

A la moza mala, la campana la llama, y la mala mala ni campana ni nada.—"The bell calls an idle wench; but if she be very bad, neither bell nor any thing else will she obey."

A la muerte de mi marido, poca cera, y mucho pavilo.—"At the death of my husband, plenty of wicks, and little wax."—A saying of a woman who gave directions respecting her husband's funeral. In Catholic countries it is the custom to burn wax lights at deaths and funerals.

A la muerte, no hay cosa fuerte.—"Nothing is strong against death."

"————*Mors sola fatetur,*
"*Quantula sint hominum corpuscula.*"

JUVENAL.

Death alone confesses the weakness and debility of the body of man.

A la muger barbuda, de lejos la saluda.—"Salute a woman with a beard at a distance."—Advising persons to avoid women with beards, they being of warm and impetuous dispositions.

A la muger brava, dala la soga larga.—" Give an unruly wife plenty of rope."—We say, " Give a man rope enough, and he'll hang himself;"—signifying, leave him to the full enjoymant of his follies, and their consequences will soon make him repent.

Femina si insultat tu hamum laxare memento.

A la muger casada, no la dés de la barba.—" Do not nod at a married woman."—That is, do not make any signs for the purpose of allurement. The Spaniards are very sensitive in this particular, and are ready to resent it; they therefore are the best to give advice upon the occasion.

A la muger casta, dios le basta.—" God is sufficient for a chaste woman."—We say " A virtuous woman is a jewel to her husband."

A la muger casta, pobreza la hace hacer feéza.—" Poverty obliges a chaste woman to commit a shameful action."

" *Magnum pauperies opprobium jubet*
" *Quidvis aut facere aut pati.*"

HOR.

" He whom the dread of want ensnares,
" With baseness acts, with meanness bears."

A la muger mala, poco le aprovecha guardarla. " It is to little purpose to watch a vicious woman."—When a woman is determined upon mischief, her artifices will overcome every difficulty.

" *Pone seram cohibe; sed quis custodiet ipsos*
" *Custodes? Cauta est & ab illis incipit uxor.*" JUV.

A la muger ventanera, tuercela el cuello, si la quieres buena.—"Wring the neck of the woman who is fond of shewing herself at the window, if you would make her good for any thing;"—that is, reprove and admonish her.

A la muger y à la mula, por el pico la hermosura. "A woman and a mule must be made handsome by the mouth."—That is, with good keeping.

A la muger y à la picaza, lo que vieres en la plaza.—"To a woman and a magpie, what you see in the market place."—Signifying, not to trust a woman with secrets, or any thing of importance, from the danger of their being made public.

A la mula con halàgo, y al cavallo con el palo.—"A mule must be caressed, and a horse beaten."

A la mula, freno en gula.—"A mule must be bridled by the throat."—That is, kept with a tight rein.

Al Andaluz hazle la cruz, y al Genòes très.—"Make one sign of the cross to an Andalusian, and three to a Genoese."—A saying of the Castilians who have no good opinion of the Andalusians, and a much worse one of the Genoese.

A la noche y con aguacero, no es bueno traer sombrero.—"On a stormy night you should not wear your hat."—It is a sailor's phrase—"*sombrero*" meaning a "top-sail."

A la par, es negar y tarde dar.—"It is equal to refuse, and to delay much in giving."

"*Pars beneficii est, quod petitur, si cito neges.*"
PUB. SY.

"Lend readily, if lending you propose,
"He doubly gives who gracefully bestows."

A la puta y al juglar, à la vejez le viene mal.—"A whore and a buffoon fare ill in their old age."

A la puta y à la trucha, do no catares la busca.—"Look for a whore and a trout where you least expect to find them."—Meaning, they are to be found in very unlikely places.

A la ramera, y à la lechuga, una temporada les dura.—"A whore and a lettuce last one season."—Both soon decay and wither.

A las barbas con dineros, honra hacen los cavelleros. "Beards and money do honor to gentlemen." Old age alone is not sufficient to command respect; it must be supported by wealth and honor. It is also used to signify that wealthy old persons are much courted from interested motives.

Ditem opibus civem, civis generosus honorat.

A las malas lenguas tixeras.—"Bad tongues require the scissars."

Al asno muerto, la cevada al rabo.—"When the ass is dead, the barley at his tail."—A reproof to those who are slow in doing charitable actions. They withhold their assistance until the object of it is too frequently unable to enjoy it.

Al asno y al mulo, la carga al culo.—"The ass and the mule must have the burthen on the hinder part."—It is used to signify that obstinate and incorrigible persons must be cudgelled like an ass or mule.

A las romerias y à las bodas van las locas todas.—"To holiday pilgrimages and to weddings, all the women of levity repair."—It is said, on account of the bad opinion that is entertained of the women who frequent those festivals.

A las veces ruin puerco, come la mejor bellota.—"Sometimes a bad hog eats the best acorns." Lean people generally eat more than fat ones. It also means, that the worst men generally fare best.

Ante alios vili glans ponitur optima porco.

A la vaca harta, la cola hace cama.—"A cow, with her belly full, makes her bed with her tail." When a beast is well fed it can sleep in any place.

A la vasija nueva, dura el resabio de lo que se echa en ella.—"A new vessel will retain the flavor of that with which it was at first filled."

"*Quo semel est imbuta recens servabit odorem testa diu.*" HOR.

"The odours of the wine that first shall stain
"The virgin vessel, it shall long retain."
FRANCIS.

A la vejez aladarez de pez.—"Black hair on the temples in old age."—Alluding to old men, when they dye their hair black to appear young, as the hair on the temples is commonly the first that turns grey.

Comam dum tingis juvenem te fingere tentas.

A la vejez viruelas.—"The small pox in old age." Any thing out of season.

la viña guarda el miedo, y no viñadero.—"Fear watches the vine, and not the man."—That is, fear of punishment.

Alazan tostado antes muerto que cansado.—"A dark sorel horse will die before he'll jade."—So good an opinion the Spaniards have of that coloured horse.

Al borracho fino, no le basta agua ni vino.—"An habitual drunkard has never a sufficiency of either wine or water."

"O monst'rous beast! how like a swine he lies!
"Sirs, I will practise on this drunken man."

SHAK.

Non aqua, non vinum potorem expleverit acrem.

Albricias padre que el culo os veo.—"Give me my reward, father, for my good news, for I see your breech."—This they apply to those in ridicule, who, when they report some insignificant matter for great news—or when a man makes great haste to carry bad news.

Al buen amigo, con tu pan y con tu vino.—"To a good friend, with your bread and wine."—Recommending to treat your friend hospitably.

Al buen callar, llaman santo.—"Good silence is called holiness."—Moderation in speech is considered a proof of virtue, because he who talks little, seldom robs his neighbour of his good name.

Al buen consejo, no se halla precio.—"Good advice is inestimable."

Al buen entendedor, pocas palabras, or, *Al buen entendedor, breve hablador.*—"To one of good understanding a few words suffice."—We say, "A word to the wise."

Al buen pagador, no le duelen prendas.—"A good paymaster is not in pain for his pledges."—It signifies that a man who is punctual in his payments has no occasion to raise money on pledges.

Solvere quisquis avet, dat pignora quæqua libenter.

Al buen varon, tierras agenas patria le son.—" A good man finds his native soil in every country." We say, " A citizen of the world."

Al buey dexarle mear, y hartarle de arar.—" Give an ox his belly-full of ploughing, but also time to stale."

Al buey por el cuerno y al hombre por la palabra. " The ox is held by the horn, and a man by his word."—In Spain oxen are yoked by the horns; and the proverb shews, that a man's word ought to bind him as strongly as the ox to the car.

Al cabo de los años mil, torna el agua à su cubil. " At the end of a thousand years, the water returns to its cask."—That is, in the process of time, we return to the use of customs which had been long before abolished.

Unda suum repetit post annos mille meatum.

Al cabo de un año, tiene el mozo las mañas de su amo.—" At the expiration of a year, the man has the habits of his master."—Either he knows how to please him, or he has acquired his ill qualities.

Post annum famulus mores perdiscet heriles.

Alcalde de aldea, èl que lo quiere ese lo sea.—" Let him that wishes it, be mayor of a village."—Meaning, let those who are fond of foolish honors, which give great trouble and no profit, enjoy them.

Alcanza quien no canza.—" He who is least troublesome obtains his wish."—Said to those persons who are too importunate and troublesome in asking for favors.

Sæpe cupita tenet quicumque tenacius instat.

Al cavallo has de mirar, que à la yegua no has de catar.—"You must look at the horse, and not at the mare."—That is, for the breed. It is used to shew that rank and blood must be on the side of the male, in family alliances.

Al comer de los tocinos, cantan padres y hijos, al pagar sus à llorar.—"Whilst they eat the bacon, fathers and sons are merry, but when they pay for it they are sad."

Al descalabrado, nunca le falta un trapo, que roto que sano.—"A man with a broken head never wants a rag."—Signifying, when a man meets with a misfortune which don't require much trouble or expence to relieve, he meets with many who pity and offer him assistanc ; and also that there is no misery without relief.

Al desdichado, poco le vale ser esforzado.—"It avails little for an unfortunate man to be brave." The man who is unsuccessful is generally considered to be in the wrong. The French say, "*Qui perd peche.*"—"He who loses, sins."

Al dia bueno abrele la puerta, y para el malo te apereja.—"Open the door to a lucky day, and prepare opportunity to better your fortune for a bad one."—Take advantage of a favorable opportunity to better your fortune, and provide for adversity.

Alegrias alvarderos, que se quema el valado.—"Rejoice, Carriers! for the fence is on fire."—That is, a fence which prevented them from taking a short cut; applied to those who rejoice at mischief, in hopes of deriving some advantage from it.

Alegrias antruejo, que mañana serás ceniza.—"Rejoice, Shrovetide! for to-morrow thou wilt be ashes."—It has its origin from the last day of the Carnival, the next being Ash Wednesday. It is also said to those who rejoice immoderately, to remind them that sorrow may follow.

Carnivoræ devota gulæ, devota choreis
Nunc lætare dies; cras eris ipse cinis.

Alegria secreta, candela muerta.—"Secret joy is like a candle extinguished."—Meaning, that joy should be communicated to others.

"Then I'll sit down, give me some wine;
"I drink to the general joy of the whole table." SHAK.

Al enfermo que es de vida, el agua le es medecina. "Water is medicine to a sick man who has long to live."—Applied to fortunate persons, whose very crosses prove serviceable for promoting their welfare.

Al enemigo que huye, la puente de plata.—"Make a silver bridge for your flying enemy."—It suggests that your enemy by being closely pursued may become desperate, and recommends the affording him facilities for his escape.

Qui fregit, huic hosti patulum protendito pontem.

Al fin final, servir à Dios, y no hacer mal.—"In conclusion serve God, and do no ill."—Addressed to preachers of long sermons, who tire their congregations with drowsy exhortations to morality.

Al fin, se canta la gloria.—"The 'Glory be,' &c. is sung at the end."—In the Church service the "Glory be," &c. is sung at the end of each

psalm. The proverb has the same signification with ours, "Don't halloo 'till you get out of the wood." Mark the end.

Al frayle, como de faz, fayle.—"Do by the friar as he does by you."

Al frayle hueco, soga nueva, y almendro seco.—"A proud friar requires a new rope and a dry almond tree."—Meaning, that he deserves to be hanged.

Al freir de los huevos lo vereis.—"You will find it out when you are about to fry the eggs."—The proverb has its origin from a thief, who, having stolen a frying-pan, was met by the master of the house as he was going out, who asked him his business there; he answered, "You will know it when you go to fry the eggs."—It also implies, that one is sensible of his faults when he feels their consequences.

Exitus acta probat.

Al gato por ser ladron, no le eches de tu mansion. "Do not turn the cat out of your house for being a thief."

Algo ageno, no hace heredero.—"Property of others don't make the heir;"—which implies, that an estate belonging to another person, that is fraudulently obtained, does not prosper in the hands of the heir.

Non justum dominum res aliena facit.

Algodon cogiò, qual la hallares, tal te la doy.—"She gathered cotton, take her as you find her."—Signifying, that women who have been working in the fields, can have no one to an-

swer for their honesty.—It includes all women who are fond of rambling.

Algo es queso, pues se da por peso.—"Cheese is something since it is given by weight."—It is said to those of nice palates, who decline partaking of common fare—meaning, that it is of some value, and not altogether to be despised.

Algo se há de hacer, para blanca ser.—"Something must be done to become white."—This is said in allusion to the Spanish ladies, who are generally of dark complexions. They use a fine white powder, called Cascarilla, with which they rub their skin to make it appear fairer. It is applied also to persons who, having committed something injurious to their honour and reputation, must, by the strictest observance of good conduct, recover their character and good name.

Algo va de Pedro à Pedro.—"There is some difference between Peter and Peter."—It alludes to two persons of one name, of opposite manners and reputation.

Alguacil descuidado, ladrones cada mercado.—"An indolent magistrate will have thieves every market day."—Alluding to the disorders which arise from the neglect of the officers of justice.

Al gusto estragado, lo dulce es amargo.—"To a depraved taste, sweet things are bitter."

Al hacer temblar, y al comer sudar.—"To quake at work, and to sweat at meals."—Applicable to lazy persons who are fond of good eating and drinking, but tremble at the apprehension

of industrious employment. We say "He has two stomachs to eat, and never a one to work."

Alhaja que tiene boca, nadie lo toca.—"No one will meddle with a piece of furniture that has a mouth."—That is, none care for such things as require constant care and expence.

Al hijo de tu vezina, quitale el mòco, y casale con tu hija.—"Wipe your neighbour's son's nose, and marry him to your daughter."

Al hombre bueno, no le busquen abòlengo.—"Do not search for a good man's pedigree."

"*Virtus sola nobilitat.*
"Virtue alone ennobles."

"Worth makes the man, and want of it, the fellow;
"The rest is all but leather or prunello."
POPE.

Al hombre comedor, ni cosa delicada, ni apetito en el sabor.—"An immoderate eater must not be provided with dainties, nor savoury sauces."

Al hombre desnudo, mas vale dos camisones que uno.—"For a naked man two shirts are better than one."

Al hombre harto, las cerezas le amargan.—"When a man is satiated, cherries taste bitter to him."

Al hombre inocente, dios le endereza la simiente. "God causes the good man's seed to flourish."

Al hombre mayor, darle honor.—"Honour old age."

Al hombre mezquino, bastale un rocino.—"One nag is enough for a miser."

Al hombre osado, la fortuna le da la mano.—"Fortune presents her hand to a daring man;" or, "Fortune favors the bold."

Audaces fortuna juvat, timidosque repellit.

Al hombre pòbre, càpa pàrda y casa de robre, taza de plata y olla de cobre.—"A poor man should have a grey cloak, a house built of oak, a silver cup, and a copper pot."—Signifying that they will wear a longer time.

Al hombre por la palabra, y al buey por el cuerno.—"Hold a man by his word, and an ox by his horn."

Cornibus ut taurus, verbis homo quisque tenetur.

Al hombre vergonzòso, el diablo le truxò àl palacio.—"The devil conveyed the modest man to the palace."—It alludes to the fashionable vices which prevail among courtiers in the palace, where a modest man will soon get corrupted.

Al hombre viejo, mùdale tierra y darà el pellejo."—"Remove an old man from his native place, and he will leave you his skin."—When a man has grown old in his native country, it is dangerous to leave it, as the proverb expresses.

Al invierno lluvioso, verano abundoso.—"A rainy winter is followed by a plentiful summer."

Al judio dàdle un palmo, y tomarà quatro.—"Give a Jew a span, and he'll take four."—We say, "Give him an inch and he'll take an ell."

Al labrador descuidado, ratones le còmen lo sembrado.—"The mice devour what the careless husbandman sows."

Allà me lleve dios à morar, do un huevo vale un real.—"God convey me to reside where an egg is worth a groat."—This shews a great desire for riches; where there is an abundance of money the necessaries of life are dear in proportion.

Allà se me ponga el sol, do tengo el amor.—"May the sun set to me, where my love dwells."—A warm expression of a lover's wish, that his days may be spent with the object of his affections.

"*Amor solo reyna, porque tù le inspiras*
"*Fuego y poder con tus divinas luces,*
"*Vive del ayre que al hablar respiras,*
"*Nace en las flores que al andar produces.*"
ARRIAZA.

Love only reigns, by thy bright eyes inspir'd,
His flame resistless by their influence fir'd,
He breathes the air thy genial voice supplies,
He lurks in flowers, which in thy presence rise.

Allà và la lengua, do duela la muela.—"The tongue touches the tooth that aches."—Every individual is ready to speak of those affairs which give him trouble and uneasiness.

Allà và Maria con quanto havia.—"There goes Mary with all she had."—Applied to those who are fond of finery, and who spend all their money to gratify their vanity.

Allà vàn leyes, donde quieren reyes.—"The laws go which way kings please."—Some monarchs interpret the laws agreeably to their passions. The Spaniards know this from sad experience.

Dat veniam corvis, vexat censura columbas:
Regis ad imperium fœdera cuncta fluunt.

Al lavar saldrà la mancilla.—"The spot will come out in the washing."—We say, "It will rub out when it is dry."

Allà vaya el mal, do comen los huevos sin sal.—"May misfortune be where they eat eggs without salt."—A curse not likely to fall upon any place.

Allà vayas prestado, donde vuelvas mejorado.—"May you be lent to him, who will return you improved."

Allà vayas rayo, en casa de tamayo.—"Let the lightning strike my neighbour's house."—Shewing the indifference which self-love feels for the injuries of others.

Allegador de la ceniza y derramador de la harina. "A man who gathers ashes and scatters flour." We say, "Penny wise and pound foolish."

Parca manus cineris, nimium profusa farinæ.

Allegate à los buenos, y seràs uno dellos.—"Join with good men, and you will be one of them." The contrary to ours, "Evil communication corrupts good manners."

Al loco y al toro, darles corro.—"Make way for a madman and a bull."—Do not stop them, or stand in their way.

Another.

Al toro y al ayre, darles calle.—"Don't stop the way of a bull or a current of air."—They are both dangerous.

Al mal capellan, mal sacristan.—"For a bad chaplain, a bad clerk."—We say, "Like master, like man."

Al mal hablador, discreto oidor.—"For a bad talker, a discreet hearer."—It has two significations; persons of slanderous tongues ought to be listened to with caution; and those who, from want of ability, are incapable to express their ideas to be understood, must be heard with forbearance and consideration.

Al marido servirlo como á señor, y guardate del como de un traidor.—"Serve your husband as your lord, and be as watchful of him as of a traitor."—It is advice to ladies to honor and obey their husbands, and to be as cautious of giving them offence as, if they were dangerous foes.

Al mas discreto varon solo una muger, le echa á perder.—"One woman spoils the wisest man."—

"Our father's minds are dead,
"And we are governed with our mother's spirits;
"Our yoke and suff'rance, shew us womanish." SHAK.

"I melt to womanish tears, and if I stay,
"I find my love my courage will betray." DRYDEN.

Al mozo amañado, la muger al lado.—"A forward and dexterous youth ought to be married."

Al mozo mal mandado, ponle la mesa, y embiale al recado.—"If you have a loitering servant, place his dinner before him and send him of an errand."

Almuerzo con rufian, come con carpintero, y cena con arriero.—"Breakfast with a bully, dine with a carpenter, and sup with a carrier."—Because those are their best meals.

Al niño y al mulo en el culo.—"You must beat a child and a mule on the bum."

Si puer et mulus calcitrat, vapulet illic,
Quo puer et mulus verbera ferre solent.

A lo caro, añadir dinero ò dexarlo.—"When a thing is dear, you must increase your price, or leave it."

A los años mil, buelve la liebre à su cubil.—"In a thousand years the hare returns to her form."—Expressing the revolution of nature, that in time all things will return to their former state.

A los bobos se les aparece la madre de dios.—"The mother of God appears to fools."—Said of persons who are highly favoured by fortune, when they possess neither personal or intellectual merit.

Segnè sæpè venit vultu fortuna benigno.

A los muertos la mortaja, à los vivos la hogazà.—"The shroud for the dead, and a loaf of bread for the living."—That is, we must feed the living, and bury the dead.

A los ojos tiene la muerte, quien à cavallo pasa la puente.—"He who rides over a bridge on horseback, sees death before him."—To be understood of a narrow bridge, without parapets, of which there are many in Spain.

A los osados, ayuda la fortuna.—"Fortune favors the bold."

Audaces fortuna juvat timidosque repellit.

Al perro flaco, todo ès pulgas.—"A lean dog gets nothing but fleas."—Signifying, that the poor animal meets with no protection on account of

his wretched appearance: he is kicked from place to place, and at length must lie down to starve, and be devoured by fleas. It alludes to unfortunate people, who are shunned by their former companions and acquaintances, as if they were infected with the plague.

"*Paupertas fugitur, totoque arcessitur orbe.*"

LUCAN.

Al potro y al mozo, el atáharre floxo, y apretado el bozo.—"The colt and the lad must have the crupper *loose*, and the head upright."—*Meaning*, that they are to be well treated, but not to have too much of their liberty.

Al principio ò al fin, Abril suele ser ruin.—"At the beginning or end, April is generally bad," (for the constitution.)

Al puerco gordo untarle el rabo.—"Grease the fat hog in the breech."—We say the same.

Al puerco y al yerno, mostradle la casa que el se vendrá luego.—"Shew a hog and a son-in-law your house, and they will soon come to it."—Signifying, that they are both troublesome visitors, and not easily shaken off.

Al que come bien el pan, es pecado darle ajo.—"It is a sin to give garlic to him who eats his bread heartily."—It alludes to persons of good appetites, who relish common fare, considering it superfluous to give them delicacies or savoury dishes.

Cui sapit et sicus panis, dare juscula crimen.

Al que cuece y umaza, no le hurtes hogaza.—"Do not steal a loaf from him who kneads and bakes."

Al que dà el capon, dale la pierna y el alon.—"Give a leg and a wing to him who gives the capon."—That is, be grateful, and shew respect and attention to your friends.

Al que mal hace, nunca le falta achaque.—"He who commits many faults, is never without an excuse."

Al que mal hicieres, no le creas.—"He whom you have injured, do not confide in," suggesting the probability of his taking revenge.

Al que muerde la salamanquesa, al tercer dia le hacen la huesa.—"He that is bitten by the eft must have his grave made within three days."—It is said in jest, the eft or small lizard being an harmless insect.

Al que tiene muger hermosa, ò castillo en frontera, ò viña en carrera, nunca le falta guerra.—"He who has a handsome wife, or a castle on the frontiers, or a vineyard on the road, is never without war.—They generally are the cause of quarrels.

Al que tiene suegra, cedo se la muera.—"May he who has a mother-in-law, see her die soon." A kind wish of the Spaniards for this class of relations.

Alquimia probada, tener renta y no gastar nada.—"The true philosopher's stone is to have wealth and not spend it."

Quisquis habet reditus, expensaque abstinet, omni,
Illum auri verè dixeris artificem.

Alquimista certero, del hierro pensò hacer oro, y hizo del oro hierro.—"A true Alchymist, who thought to turn iron into gold, and turned the gold into iron."

Al quinto dia verás que mes havrás.—"On the fifth day you will see what month you will have." Meaning, that such as the fifth day of the moon proves, you may expect the remainder of the month.

Al raton que no tiene mas que un agujero, presto le cogen.—"The rat which has but one hole is soon caught;"—which implies the great difficulty there is of escaping from any risk or danger, when a person possesses but one resource.

Al revez me la vesti, andese asi.—"I put it on the wrong side, so let it remain."—Applicable to persons who are wrong and will not be set right.

Al ruin lugar, la horca al ojo.—"In a poor town, the gallows is in front."—Small country towns in Spain are generally built in valleys; and on a rising ground adjoining to them, is fixed the gallows, which, on entering the town, is seen the first. It signifies, that in such places the traveller may expect but poor entertainment.

Al sastre pobre, la aguja que se doble.—"A poor taylor must have a needle that will bend."—He must have both his knee and needle to bend, that can be made crooked and straight at will.

Al sensible de la pena, nunca falta que la duela.—"He who is sensible of every little pain, never wants an ailment."

Alta mar, y no de viento, no promete seguro tiempo.—"A rough sea and no wind, promises foul weather."

Al viejo nunca le falta que contar, ni al sol ni al hogar.—"An old man has always a story to relate, either in the open air or at the fire side."

Al villano con la vara de avillano.—"Strike a clown with a hazle stick."—Because it is tough and flexible.

Al villano dadle el pie, y tomarse ha la mano." "Give a clown your foot, and he'll take your hand." We say, "Give an inch, and he'll take an ell."

The same as "*Al aldeano.*"

Al yerno y al cochino, una vez el camino.—"You need shew a son-in-law and a hog the way but once."—They have excellent memories.

Alzome á mi mano, ni pierdo ni gano.—"I leave off at my hand neither winner nor loser;"—That is, I am off from my promise upon equal terms, without prejudice to either party.

A madrina que eso yo me lo sabia.—"Hush! bride's-woman, I knew all that before."—Alluding humorously to a bride's-woman, who, anxious to give advice and instruction to the young bride, respecting how she should conduct herself on the wedding-night, was prevented by her saying what is expressed by the proverb.—It is also applied to those persons who fancy themselves competent to instruct others in what they were already conversant.

A mala suerte, embidar fuerte.—"He who has bad luck hazards boldly."—The following lines are very applicable—

Este si que es el modo verdadero
De aprovechar el tiempo; esta si es brava
Ocupacion en la que ayer estaba
Con sus sentidos cinco un hombre entero.

Decia yo, à la izquierda del banquero
Caerán el as y el tres; no lo acertaba;
Parecè que la cosa no importaba?
Pues importò todito mi dinero:

Y aun mas, que mi palabra es muy segura,
Y sobre ella tambien quiso fiarme
El otro que fiaba en su ventura.

Perdi, me sofoqué; y al retirarme
Me diò un ayre, cogi una calentura,
Y no tuve despues con que curarme.

ARRIAZA.

Yes, this is the true mode of employing time;
This is the noble occupation, in which a man of
Sound judgment was yesterday engaged.

Seated at the banker's left hand,
I called the ace and tray: I was wrong:
It appeared a thing of no moment!
However, it cost me every shilling I was worth:

And even more; my credit being good,
Upon that also he would trust me,
Who had trusted before his own good fortune.

I lost; I was undone: and on retiring
I caught cold, which brought on a fever,
And I had nothing left wherewith to pay for my cure.

A malas hadas, malas bragas.—"Ill fortune is dressed shabbily."

"Consider why the change was wrought,
"You'll find it his misfortune, not his fault."
ADDISON.

A manos lavadas Dios les dà que coman.—"God feeds those who have clean hands."

Amanse su saña, quien por si mismo se engaña.—"He who cheats himself must cool his passion."—It alludes to persons who are angry with others, after having committed some foolish action, by which their pocket suffers.

A maravedi de pleyto, real de papel.—"A maravedi law-suit costs a real's worth of paper."—It shews the folly and expence of law-suits, by stating, that the expences cost thirty times the amount of the original sum in dispute.

Amar y saver, no puede todo ser.—"To love and to be wise is not possible at one time."

"I could not love, I'm sure,
"One who in love were wise."

COWLEY.

Love and prudence are absolutely incompatible.

Amen, amen, al cielo llega.—"Amen, amen, reaches heaven."—By this is meant, that the prayers of the just, and the cries of the poor are heard by God.

Ama, soys ama, mientras el niño mama.—"Nurse, you are mistress whilst the child sucks."—Applicable to those who continue their friendships no longer than they find it convenient.

Amigo del buen tiempo, mudase con el viento.—"A friend in prosperity changes like the wind."

"*Donec eris felix, multos numerabis amicos;*
"*Tempora si fuerint nubila, solus eris.*"

OVID.

"What is friendship but a name,
"A charm that lulls to sleep;
"A shade that follows wealth and fame,
"But leaves the wretch to weep?"

GOLDSMITH.

Amigo viejo, tocino y vino añejo.—"A friend, your bacon, and your wine must be old."—Signifying, that of these three things the oldest is the best."

Amigo de taza de vino.—"A bottle companion."

Amigo de todos y de ninguno todo es uno.—"A friend to every body, and to nobody, is the same thing."—We say, "A man who has many friends has no friend."

Amigo reconciliado, enemigo doblado.—"A reconciled friend is a double enemy."

"*Propium humani ingenii est odisse quem læseris.*" TACITUS.

"It is in the nature of man to hate those whom he has injured."

A mi padre, llaman hogaza, y yo muero de hambre. "My father's name is loaf, and I die of hunger."—Applicable to those who boast of their kindred, and want bread.

Amistad de yerno, sol de invierno.—"A son in law's friendship is like the winter's sun."—That is, scarcely warm, and not lasting.

Amor de asno cozy bocado.—"The love of an ass is a kick and a bite."—Said of those who shew their affection to others, by doing them an injury.

Amor de niño, agua en cesto.—"A child's love is like water in a sieve."—Signifying the little security we can place on the affections of children.

Amor de padre, que todo lo demas es ayre.—"After a father's love the rest is air."—That parental is the only sincere love.

Omnis amor nihil est patrio collatus amori.

Amor loco, yo por vos, y vos por otro.—"Foolish love—I for you, and you for another."—This expresses the folly of loving a woman, when the man knows she is attached to another.

Amores, dolores y dineros, no pueden estar secretos.—"Love, pain, and money cannot be kept secret."—They soon betray themselves.

Amores nuevos, olvidan viejos.—"New love makes the old be forgot."

A moro muerto, gran lanzada.—"To give a dead Moor a great wound."—In ridicule of boasting fellows.

"Who knows himself a braggart,
"Let him fear this; for it will come to pass,
"That every braggart shall be found an ass."
SHAK.

A mozedad ociosa, vejez travajosa.—"A youth spent in idleness brings on old age with cares."

A mozedad sin vicio, y de buena pasada, larga vejez y descansada.—"A youth free from vice, and well spent, is followed by an easy old age."

A mozo goloso, higo à dinero.—"A liquorish servant must pay for his figs."

A mozo nuevo, pan y huevo; andando un año, pan y el palo.—"Give a new servant bread and eggs; but, after a year, bread and a cudgel."

A mucho hablar, mucho errar.—"Much talking occasions much erring."

"Much tongue and much judgment seldom go together; for talking and thinking are two quite different faculties."
L'ESTRANGE.

AM ——— AN

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A muertos y à idos, no The dead a nds."

a ya, cavezadas nuevas.—"New trappings to an old mule."—It is used in allusion to an old beau.—We have one which corresponds, "An o ew seq lamb fashion."

Anda el gato en el palomar.—"The cat is in the dove-house."—It is said, when a man has ot amongst the women.

Andando gana el azeña, que tando queda.—"The water mill earns ne by going, and not by standing still."

Andando y hablando, marido à la horca.—"Walking and talking husband to the gallows."—The proverb has its origin from a woman walking at the side of her husband, as he was going to be hanged. The poor wretch stopped several times to take his farewell, and at the same time to give her advice in his last moments. She only, anxious for his *exit*, kept repeating the words of the proverb, meaning, that he could both walk and talk at the same time. It is applied to one who wishes another's death or ruin.

Andaos à decir gracias.—"Go [illegible] jokes."—This is applied to one [illegible] a tisement for an impertinent [illegible] who cracked [illegible] another, [illegible] ing the jest [illegible] "Go and crack jokes."

"When you the dullest of dull thing
"And then ask pardon for the jest you made."
YOUNG.

A [illegible] time

[illegible] that [illegible] o
[illegible] thin shoe o
[illegible] e arm, they are

A [illegible] *grillos.*—"To go a cricket-hunting."—In the same sense as the fore[illegible] also with reference to those idle fellows who sneak about holes and corners of houses for the purpose of stealing what they can get.

Andar como el corcho, sobre el agua.—"To float about like a cork upon water."—It is applicable to idle persons who saunter about without any object in view; or, who are never settled to any pursuit.

Andar à caza, con huron muerto.—"To go rabbit catching with a dead ferret."—Applicable to persons who undertake business without adequate means. It alludes also to lewd old men who go dangling after women.

Andar como gatos por febrero.—"To go like cats in February."—That is, caterwauling.

Andar en golondras.—"To spend one's time swallow-nesting."—It is applicable to persons of idle habits, who are constantly in search of amusements to pass away their time at the expence of their health and purses, and often of their reputation.

Andar entre la cruz, y el agua bendita.—"To walk betwixt the cross and the holy water."—Alluding to persons who are in constant apprehension of dying. The cross and holy water are always kept by dying persons in Spain.

Andarse à la flor del berro.—"To look after the flowers of watercresses."—To saunter about. The cattle, when overfed, stroll about, nipping the flowers of watercresses. It alludes to idle people.

Año de nieves, año de bienes.—"A snowy year is a rich one."

Año de ovejas, año de abejas.—"An abundant year of sheep, is the same of bees."

Ante la puerta del rezador, nunca eches tu trigo al sol.—"Never lay out your corn to sun dry, before the door of a praying man."—Those who are in the habit of praying publicly, and of assuming the austerity of religion, are generally hypocrites. The Spaniards are always upon their guard against such persons.

Antes al ruyseñor que cantar, que à la muger que parlar.—"A nightingale will sooner cease singing than a woman talking."

Antes moral tardio, que almendro florido.—"Better be late ripe, like the mulberry, than soon in blossom like the almond."—We say "Soon ripe soon rotten."

Antes que conozcas, ni alabes, ni cohondas.—"Avoid praising or censuring a person with whom you are not acquainted."

Antes que te cases, mira lo que haces.—"Before you marry look at what you are about."—Look before you leap.

A otro perro, con ese hueso.—"Throw that bone to another dog."—Play that trick upon another, 'twill not pass with me.

A padre guardador, hijo gastador.—"To a hoarding father succeeds an extravagant son."

Apagóse el tizon, y pareció quien le encendió.—Some say *pereció.*—"When the fire is extinguished, the incendiary appears."—Signifying, that those who had been enemies and have become friends, punish the author of their dispute, or discover who caused it.

A palabras locas, orejas sordas.—"To mad words lend deaf ears."

Apaña suegro, para quien te herede, manto de luto, corazon alegre.—"Gather wealth, father-in-law, for your heir, he will have a mourning cloak, and a joyful heart."

"Friends in sable weeds appear,
"Grieve for an hour, perhaps then mourn a year;
"And bear about the mockery of woe
"To midnight dances and the public show."

POPE.

A pan duro, diente agudo.—"A sharp tooth for hard bread."

A pan y cuchillo.—"A saying to signify bed and board."

A par de rio, ni compres viña ni olivar, ni caseria. "Do not buy a vineyard, nor an olive ground, nor a farm near a river."—Because of the danger of its overflowing.

Apartate de mi, daré por mi y por ti.—"Keep at a distance and I will give for myself and you."—The allusion is to fruit trees, which, when close together, do not yield so much fruit as when they are placed at a distance.

A perro viejo no hay, tus, tus.—"To an old dog never say tus, tus."—Tus, tus, is used in Spain to appease dogs when barking with rage. We say, "No catching of old birds with chaff." It is very difficult to deceive a man of judgment and experience.

A placeres acelerados, dones acrecentados.—"Pleasures quickly conferred must give increased reward."—Because agreeable news, which had been anticipated, is generally liberally rewarded.

Qui citò læta refert, præmia bina ferat.

A pobreza, no hay verguenza.—"Poverty has no shame."—Poverty compels many to commit mean actions and to suffer disgrace.

Paupertas fugitur, totoque arcessitur orbe.
LUCAN.

A poca barba, poca verguenza.—"Little beard and little shame."—It is said to young and inexperienced persons who are very presumptuous and pay no respect to their superiors.

A poco pan, tomar primero.—"Where there is a scarcity of bread cut first of the loaf."

Aprendiz de Portugal, no sabe cozer y quiere cortar. "A Portuguese apprentice, who knows not how to sew, and would cut out."—One of the

many expressions of contempt the Spaniards use towards their neighbours the Portuguese.

Fingere vult vestem sartor, rudis ipse suendi.

A puerta cerrada, el diablo se vuelve.—"When the devil finds the door shut, he retires."—It is used to shew the necessity of resisting the allurements of vice, and of repelling every temptation to commit crime.

A puerta cerrada, labor mejorada.—"When the door is shut the work improves."—There is less distraction.

A puñadas entran las buenas hadas.—"Good luck enters by cuffing."—A man must struggle and use every exertion to be fortunate.

Audaces fortuna juvat timidosque repellit.

"Fortune assists the bold and repels the coward."

Apurar testigos, mas es de enemigo, que amigo.—"To examine witnesses rigidly is more the duty of an enemy than a friend."—Because it may discover what may injure the party.

Aquel es tu amigo, que te quita de ruido.—"He is your friend who brings you out of trouble or quarrels."—Meaning, that he is not a friend who will bring you into scrapes, or leave you to fight your battles alone.

Aquella ave es mala, que su nido caga.—"That's an ill bird which befouls its own nest."

Aquella es bien casada, que ni tiene suegra ni cuñada.—"She is well married who has neither mother-in-law nor sister-in-law, by her husband." In Spain they entertain no great opinion of this class of kindred.

Aquellos son ricos que tienen amigos.—"They are rich who have friends;"—that is, true ones.

Aquel va mas sano, que anda por lo llano.—"He goes more securely, who travels on the high road."—Advice to select the most sure and honorable means of accomplishing any undertaking.

Qui tulerit per plana gradus, is tutior ibit.

A quien dan no escoge.—"Beggars must not be choosers."

A quien dices tu puridad, à ese das tu libertad.—"To him you tell your secrets, to him you resign your liberty."

A quien dios quiere, bien la casa la sabe.—"He whom God loves, his house is well known."

A quien dios quiere, bien en Sevilla le dan de comer. "He is fed well in Seville whom God loves." This proverb is used by the admirers of Seville; others say, *Quien no hà visto à Sevilla, no hà visto maravilla.*—"He who has not seen Seville, has seen no wonder." They say also of Madrid, *De Madrid al cielo.*—"From Madrid to Heaven."

A quien dios quiere bien, la perra le pare lechones. "The man whom God loves well, his bitch whelps pigs."—An extraordinary mode of expressing, that where God's blessing dwells, prosperity follows.

A quien duele la muela, que la éche fuera.—"Let him who has the tooth-ache, have the tooth drawn."—Signifying, that each person should apply a remedy for his own misfortune.

A quien está, en su tienda, no le achacan que se hallo en la contienda.—"He who attends to his shop will not be accused of having been concerned in the quarrel."—They, who are regular in their attendance to their duty, and who employ their time well, are never suspected of committing the crimes of the idle and vagrant.

A quien has de acallar, no le hagas llorar.—"He whom you have to sooth, you must not give cause to grieve;"—which implies, that you must be cautious not to offend another, when you have afterwards to give him satisfaction.

"*Amicum ita habeas, posse ut fieri hunc inimicum scias.*" LABERIUS.

A quien madruga, dios le ayuda.—"He who rises early God assists."—Providence will help the provident and industrious man.

A quien mala fama tiene, no acompañes, ni quieras bien.—"Do not keep company with, nor be fond of one who has got an ill name."—We say,—"Tell me your company, and I will tell you who you are."

A quien miedo han, lo suyo le dan.—"He who is feared, receives his own."

A quien no màta puerco, no le dan morcilla.—"He who does not kill hogs, will not receive black puddings."—It is usual in Spain, when they kill a hog, to make black puddings, and to present their neighbours with some. It expresses the interested views of mankind, when they give, that they expect a return. The poor man, without a hog, gets few black puddings.

A quien no le sobra pan, no crie can.—"He who has not bread to spare should not keep a dog."

A quien no tiene nada, nada espanta.—"He who has nothing, has nothing to fear."—If poverty has its disadvantages, it has less cares and anxieties.

"*Cantabit vacuus coram latrone viator.*" JUV.

A quien quieres mal, comele el pan, y à quien bien, tambien.—"Eat the bread of the man you hate, and also of him you like."—That is, eat whether with friend or foe when your appetite serves.

Aqui fuè Troya.—"Here stood Troy."—It is used to express the reverse of fortune of an individual, or the ruin of some place.

"*Fuit Ilium.*" VIRG.

That which caused dispute no longer exists.

A quien tiene mala muger, ningun bien le puede venir, que bien se pueda decir.—"He who has a bad wife, can expect no happiness, which may be called such."

It is reversed as follows:—

A quien tiene buena muger, ningun mal le puede venir, que no sea de sufrir.—"He who is blessed with a good wife, &c. &c.;"—Because she shares in his misfortunes, and alleviates his sorrows.

Aqui perdì una aguja, aqui la hallarè.—"Here I lost a needle, and here I will find it."—It is said of those who lose their property in some speculation, and resolve to recover it by the same means.

Ara bien hondo, cogeràs pan en abondo.—"Plough deeply, and you will have abundance of corn."

Use every diligence in the management of your affairs, and success will crown your exertions.

Araña, quien te arañó? otra araña como yo.—"Spider, who stung thee? another spider like myself."—The signification is the same with the following one: *Ese es tu enemigo, el que es de tu oficio.*—"He is your enemy, who is of he same trade that you follow."—We say, "Two of a trade never agree."—They make use of the expression,

Es un araña, "He is a spider;" meaning, that the person is restless and indefatigable in his endeavours to obtain wealth.

"*Solers, sagax providus est.*"

"Insidious, restless, watchful spider,
"Fear no officious damsel's broom;
"Extend thy artful fabric wider,
"And spread thy banners round my room."

Dr. LYTTLETON.

Ara por enxuto, ò por mojado, no besaràs à tu vecino en el rabo.—"Plough in dry and wet weather, and you need not kiss your neighbour's breech."—Lose no time to improve your fortune by your own exertion, and you will acquire independence.

Arbol de buen natio, toma un palmo y paga cinco.—"A good tree takes one span, and pays five." Alluding to its thriving.

Arcaduzes de noria, el que lleno viene vacio torna.—"Buckets of a well, those which come up full, go down empty."

Arco de texo, recio de armar y floxo de dexo.—"A yew bow is hard to draw, but easy to be unstrung."—That is, the means of obtaining the

end are difficult, but when once accomplished appear easy.

Arco siempre armado, ò floxo ò quebrado.—"A bow always armed is either unstrung or broken." Our proverb has it, that "The bow which is always bent must break."

Are quien arò, que ya mayo entró.—"Let him plough who ploughed before; for now is the month of May."—Advice to agriculturists.

Ares, no ares, renta me pagues.—"Plough or not plough, you must pay your rent."—Which teaches, that whether the labourer plough or not, he is not excused from paying the hire of his farm.

A rio rebuelto ganancia de pescadores.—"It is good fishing in troubled waters."

Arreboles à todos cabos, tiempo de diablos.—"A red sky on all sides denotes foul weather."—Signifying, that a red sky in all quarters is a sure sign of bad weather.

Arreboles de la mañana, à la noche son agua; y arreboles de la noche, à la mañaña son soles. "A red sky in the morning, shews there will be rain at night; and a red sky at night, shews there will be a sunny morning."—We say,

"A rainbow at night, is the sailor's delight;
"A rainbow in the morning, the sailor's warning."

Arremangosé mi nuera, y volcó en el fuego la caldera.—"My daughter-in-law tucked up her sleeves, and overturned the kettle in the fire." Applicable to idle and inexpert persons, who, when they determine to do any thing, spoil it, by their aukwardness and ignorance.

Arrendadorzillos, comer en plata, morir en grillos. "Small farmers eat on plate and die in irons." Said of people who live beyond their means.

Arrieros, somos, y en el camino nos encontraremos. "We are carriers, and we shall meet each other on the road."—It is used in a threatening manner, to signify, that when any favour or kindness is refused to a person, he will, at another opportunity, requite the other, when he wants assistance from him.

A Santa Maria, no le càtes vigilia.—"Do not enquire whether there be a fast on the eve of St. Mary."—The Spaniards hold the feasts of the Virgin Mary in such high veneration, that the vigil of the festival is always kept as a fast.

Asi dixò la zorra à las uvas, no pudiendolas alcanzar, que no estavàn maduras.—"The fox said the grapes were not ripe, when she could not reach them."

Asi es el marido sin hecho, como casa sin techo.—"A husband without ability is like a house without a roof."

Asi medre mi suegro, como la cama tras el fuego.—"May my father-in-law thrive like a bed by the fire-side."—The bed being exposed to be burnt, or very ill used by being trampled upon. One of the many kind wishes of the Spaniards to fathers-in-law.

Asna con pollino, no và derecha al molino.—"An ass, with her colt, does not go straight to the mill." Signifying, that persons who are subject to the influence of some passion or affection, are incompetent to the proper discharge of their duties or avocations.

Asno cojo mas havias de madrugar.—"Lame ass, you ought to rise earlier."—Applicable to those who are dull and inactive, who ought to sleep less, and employ more time, to make up for their incapacity.

Asno cojo, y hombre rojo, y el demonio, todo es uno.—"A lame ass, a red-haired man, and the devil, are all one."—The Spaniards have a particular antipathy to red-haired persons.

Asno con oro, alcanzalo todo.—"An ass loaded with gold overtakes every thing."—If a man be ever so illiterate, if he be rich, he is flattered and courted.

Asno de muchos, lobos le comen.—"The wolves devour the ass that has many owners."—Because, if he have many masters, no one attends to him. What is every one's business is nobody's.

Communis multis asinus fit præda luporum.

A son de parientes, busca que meriendes.—"When you have spoken of your kindred go and refresh yourself."—It recommends a man not to depend upon his relations, but upon his own exertions, for his subsistence. They have an excellent proverb applicable to the present—

Mas vale buen amigo
Que pariente primo.

A good friend is better than a near relation.—A man who prides himself on his ancestry, has been ludicrously compared to the potatoe plant, the best part of which is under ground.

Asqueroso os habeis tornado, pues ya comisteis de este guisado.—"Your stomach has turned squeamish since you ate of this stew."—It is used to reproach those, who, by a change of

fortune in their favour, affect great gentility and delicacy.

A suegras beodas, tinajas llenas.—"Drunken mothers-in-law should have full casks of wine."—It is recommended for two reasons, the first to have wine at hand, without being under the necessity of sending often for it to the tavern; and the other, that by having it in abundance it will soon kill her.

A torrezno de tocino, buen golpe de vino.—"A rasher of bacon requires a good draught of wine."

A tuerto y à derecho, ayude dios à nuestro consejo. "Right or wrong God assist our council."—Applied to ridicule men of no principles of honor, who pray for the Deity to prosper their undertakings, however iniquitous or unjust.

A tu mesa ni à la agena, no te sientes con la vexiga llena.—"Neither at your own or at another's table sit down with your bladder full."—It is injurious to health, and is considered indelicate to be obliged to retire.

A un asno, bastale una albarda.—"One pannel is enough for one ass;" that is, one employment is sufficient at a time for one man.

Aun dura el pan de la boda.—"The wedding cake is not finished."—'Tis honey-moon still.

Aun no asamos, y ya empringamos.—"We are not yet roasting, and already we make sops in the pan."—We say, "To reckon chickens before they are hatched."

Ungere jam panem, necdum assa carne, paramus.

Aun no ensillamos, y ya cavalgamos.—"We have not saddled yet, and already we are mounted." Applicable to those who are impatient in ac-

complishing their ends, without using the means necessary for the purpose.

Aun no es parida la cabra, y el cabrito mama.—"The goat has not yet kid, and she gives milk."—It is applied to those persons who are of sanguine temperaments, and who boast of the prosperity of their affairs with little respect to truth.

Aun no sois salido del cascarron y teneis presuncion. "You are scarcely free from your egg-shell, and presume so much."—Prejudice and self-sufficiency naturally proceed from inexperience of the world, and ignorance of mankind." The proverb ridicules those witlings.

Aunque con tu muger tengas barajas, no metas en tu casa pajas.—"Though you quarrel with your wife, do not bring straw into your house." It is metaphorically expressed, not to permit strangers to interfere with family quarrels.

Aunque la mona, se vista de seda, mona se queda.—"Although a monkey be dressed in silk, she is still a monkey."—It is not dress, but address, which makes the person of merit. We say, "A hog in armour, is still but a hog."

Aunque malicia obscurezca, verdad no la puede apagar.—"Deceit may perplex, but can never overcome truth."—The characters of truth are plainness and frankness.—It is in the nature of fraud on the contrary to be evasive and mysterious.

Aunque manso tu sabue so, no le muerdas en el bezo. "Though your blood hound be gentle, do not bite him on the lip."—A man or beast, however gentle, must not be provoked.

Aunque me cortaron las faldas, me dexaron las mangas.—"Although they have cut off the skirts,

they have left me the sleeves."—It is said of a man who had lost the greater part of his estate, but who still retained a certain portion of it, which enabled him to subsist.

Aunque mi suegro sea bueno, no quiero perro con concerro.—"Although my father-in-law is a good man, I do not like a dog with a bell."—A saying of one who had a father-in-law that had a great propensity to repeat to strangers every thing he knew of his family—and thus compared to a dog with a bell, whenever he moves he is heard.

Aunque negros, somos gente.—"Although we are negroes, we are men."—An answer given by black men, to those who despised them for their colour.

Aunque seas prudente viejo, no desdeñes el consejo.—"Though you possess prudence old man, do not despise advice."—Meaning, that there is no one, however experienced and well informed, who does not require occasionally the aid of good advice.

A un traidor, dos alevosos.—"For one traitor two treacherous companions."—A man who has betrayed another, deserves to be himself doubly betrayed. We say, "Set a thief to catch a thief." The Spaniards will have two knaves for one.

Unius est fraude fraus opponenda duorum.

Ausencia enemiga de amor, quan lejos de ojos, tan lejos de corazon.—"Absence is the enemy of love, as the distance is from the eyes, so it is from the heart."—Signifying that absence is the best cure for love.

Aurora rubia, ò viento ò lluvia.—"A red morning is a sign of wind or rain."

A veces lleva el hombre à su casa, con que llore.—"It sometimes happens that a man carries home what may make him grieve."—It alludes to promiscuous acquaintances being introduced in a domestic establishment.

Ave por ave, el carnero si volasse.—"Of all birds, the sheep if it flew."—Alluding to the value of its flesh and wool.

Averiguelo Vargas.—"Let Vargas decide it."—When an affair is very intricate, and difficult to be explained, this proverb is used. It has its origin from a man of the name of Vargas, who was secretary to Ferdinand, king of Castile and Aragon, to whom his Majesty referred all business for his enquiry and decision; saying, "Averiguelo Vargas." This Vargas was a Licentiate, and a man of profound learning.

A virgo perdido, y cabeza quebrada, nunca faltan rogadores.—"A lost maidenhead and a broken head, are never in want of comforters."—A female who has been seduced, and a man who has had his head broken, are generally solicited to compromise the business.

Ayer putas, y hoy comadres.—"Yesterday whores, and to-day gossips."—The low and vulgar class of women have their enmities and jealousies as well as their superiors; they revile each other one hour, and are friends again the next.

Ostendunt rixæ, quæ latuere palam.

Ayer vaquero, hoy caballero.—"A keeper of cows yesterday, to-day a gentleman."—Shewing the vicissitude of human affairs.

Est eques, hesterna fuerat qui luce bubulcus.

Ay hombres bestias, como ansares pardos.—"There are men who resemble beasts in their actions, as well as there are grey geese."

Ay! que trabajo vecina! El ciervo muda cada año penacho, y vuestro marido cada dia.—"Ah! hard work, neighbour! the stag sheds his horns every year, and your husband every day."—A saying of a woman to her neighbour who wished to share in her work.

Ayunar ò comer trucha.—"To feast or to eat trout."—To be upon extremes, either to feed highly or to starve.

Aut nullas continge dapes, aut vescere tructa.

Azeite y vino y amigo, antiguo.—"Oil and wine, and a friend, must be old."

Azeytuna oro es una, dos plata y la tercera mata.—"One olive is gold, two silver, and the third kills."—To shew they ought to be eaten sparingly.

Azotan à la gata, si no hila nuestra ama.—"They whip the cat if our mistress does not spin."—It frequently happens that the most innocent and insignificant creature suffers from the faults and neglect of others.

Azotenme en la plaza, que no lo sepan en mi casa. "Let them whip me in the market-place, provided it be not known in my house."—It alludes to the value of reputation, and the necessity of cultivating the esteem of our friends; that we ought to submit to any pain or privation, rather than give scandal, or forfeit their good opinion.

B.

Baldon de señor y de marido nunca zaherido.—"An angry word from a master or husband is never an affront."—Which gives to understand, that servants ought not to feel offence at any hasty word from their masters; nor wives from their husbands.

Barba à barba verguenza se cata.—"Face to face, respect appears."—To imply that persons observe greater attention and respect to each other, in their presence, than when they are absent.

Barba bien remojada medio rapada.—"A beard well lathered is half shaved."—We say, "A thing well began is half finished."

Barro y cal encubren mucho mal.—"Brick and lime, cover much crime."—Signifying, that paint and varnish applied to many things conceal their defects.

Beata con devocion, las tocas baxas, y el rabo ladron.—"The devotee wears her hood low, and her tail high."—It is used to ridicule those females in Spain who are too frequently suspected, with good cause, of hypocrisy.

Beba la picota de lo puro, que el tabernero medirà seguro.—"The thief-takers drink of the best that the tavern-keeper may measure justly."—A reproach upon the officers of justice, who help themselves to the best, and, in return, permit low tavern-keepers to sell liquors of a deleterious quality to their customers.

Beber à tutti quanti.—"To drink to all the company."

Beber de codo, y cabalgar de poyo.—"To drink at leisure, and journey at another's expence."—Which recommends every thing to be undertaken with comfort and security.

Beber vino como puerca suero.—"To drink wine as a sow does whey."—That is, without delicacy or moderation. We have a saying which somewhat resembles this,—"As drunk as David's sow."

Bendita sea la puerta, por do sale la hija muerta.—"Blessed be the door out of which the daughter is carried out a corpse."—It is used, on some occasions, to express the happiness that ought to be felt at the demise of a daughter, who they consider a cause of great anxiety and trouble. The old folks may have had good cause to make use of the observation.

Bestia alegre, echada pace.—"A spirited beast feeds whilst he lays down."—A person of good health and spirits has always a good appetite, and is satisfied with wholesome food, rejecting any ostentatious display of luxuries for its gratification.

Bezastes tus hijas galanas, cubrieronse de yervas tus sembradas.—"Thou didst accustom thy daughters to finery, and thy corn grew full of weeds." Alluding to a poor countryman whose daughters worked in his fields, but getting fond of dress, they neglected their employment. It is applied to those who spend their earnings in giving their children fine clothes, and an education superior to their station and expectations in life.

Bezerrilla mansa, à su madre y à la agena mama. "A small cow calf sucks its dam and other cows."—Persons of quiet and obliging manners are always welcome to their friends and relations.

Bien aya quien à los suyos parece.—"Good luck attend him who is like his relations."—It is used seriously when a man follows the good example of his parents; and ironically when he copies their vices.

Bien cuenta la madre, mejor cuenta el infante.—"The mother reckons well, but the infant reckons better."—It is applied to pregnant ladies, who are often in error in their reckoning, when the appearance of the child settles the account.

Bien està cada piedra en su agujero.—"Each stone is well in its own hole."—Which signifies, that every thing ought to be kept in its proper place, and that persons ought not to move out of their proper spheres.

Bien merca à quien no le dicen hombre bestia.—"He trades well, whom they do not call a beast."—Men in business ought to be much upon their guard in their transactions one with another, not so much as regard their particular interests, as to support a character for fair and upright dealing.

Bien ò mal, casado me han.—"Well or ill, I am married."—We say,—"What's done cannot be undone."

Bien parece la moza lozana, cabe la barba cana.—"A buxom lass looks well by a grey-beard."—It recommends young women to frequent the

company of sedate persons, that they may acquire a serious deportment.

Bien predica, quien bien vive.—"He preaches well who lives well."—It teaches, that the influence of good example is better than the precepts contained in a sermon.

Bien sabe el asno en cuya cara rebuzna.—"The ass knows well in whose face he brays."—Shewing, that too much familiarity generally occasions liberties and incivilities.

Bien te quiero, bien te quiero, mas no te doy mi dinero.—"I like thee well, I like thee well, but I cannot spare my money."—It is used as a reproof to those persons who are always professing great esteem and friendship for others, but who, when applied to in necessity, decline lending any assistance.

Bien vengas mal si vienes solo.—"Misfortune, thou comest well, if thou comest alone."—It alludes to one misfortune being generally followed by others.

Biscayno necio, tarazon de en medio.—"The silly Biscayner is for the middle piece."—The Castilians have a custom of treating the natives of Biscay with ridicule, and the following story, which occasioned the proverb, shews with what consistency:—

Two natives of Castile were dining in company with a Biscayner, whom they determined to make a butt of at his expence. A fine fish being placed upon the table, one of the Castilians said he did not like the part near the head, and the other, nor the part near the tail; meaning to have the middle piece between them.

The Biscayner cut the fish into three pieces, and gave the tail to him who disliked the head; and the head to him who declined the tail; saying, at the same time,—"The silly Biscayner is for the middle piece," and thus outwitted his companions.

Blanca con frio, no vale un higo.—"A fair woman in cold weather is not worth a fig."—Alluding to her fair skin, which, when cold, is inanimate and colourless. It has a chilling effect upon the warmth of the Spaniards, who are accustomed to the sight of the glowing countenances of their captivating country-women.

Bobos van al mercado, cada qual con su asno.—"Each fool goes to market on his own ass."—It is used against those who are obstinate in their opinions, although they are convinced that they are in error.

Boca con rodilla, y al rincon con el almohadilla.—"The mouth on the knees, and with the cushion in the corner."—Which teaches, that young misses should be retired and industrious.

Bocado comido no gana amigo.—"A mouthful swallowed does not gain a friend."—Which adverts to one who does not share what he has with his companions, and consequently cannot procure their good will.

Boca pajosa cria cara hermosa.—"A strawy mouth makes a beautiful face."—Which signifies, that females who are employed in labor in the fields, generally look healthful and inviting.

Boda de negros.—"A wedding of negroes."—Signifying an entertainment where there is great noise and confusion.

Bofeton amagado nunca bien dado.—"A threatened heavy blow is never well given."—It implies, that he who makes use of threatening language, to intimidate another, has not courage to put it in execution.

In pace leones, in prælio cervi.
Lion talkers, lamb-like fighters.

Bolsa sin dinero, digola cuero.—"A purse without money, I say, is a bit of leather."—Which signifies the little estimation which ought to be held for those articles, which do not answer the purpose for which they were intended.

Bonete y almete hacen casas de copete.—"The cap and the helmet make houses strong."—It denotes, that arms and literature render families illustrious.

Bordon y calabaza, vida holgada.—"The pilgrim's staff and calabash confer a life of ease."—It is used against those vagabonds, who choose this mode of living, to avoid working.

Borrachez de agua, nunca se acaba.—"Intoxication from water is endless."—Which teaches, that vices increase in the same degree that the occasions of them are embraced.

Brasa trae en el seno la que cria hijo ageno.—"She carries hot coal in her breast, who brings up another's child."—Denoting the great care and anxiety which one incurs by undertaking the charge of another's affairs.

Buena alhaja.—"A precious jewel."—An ironical expression, which is applied to a person of vicious habits.

Pretiosa supellex.

Buena de mejores, por mengua de seguidores.—"Good amongst the best, for want of followers."—Said of a woman who boasted of her virtue, when she was so deformed that no one offered to address her.

Buena fama hurto encubre.—"A good name conceals theft."—It is advice to persons to endeavour to obtain a good name, shewing its great advantages, that it even conceals our bad qualities.

Occultum magno tegitur sub nomine furtum.

Buena mesa y mal testamento.—"A good table and a bad will."—Extravagance in the luxuries of the table, much indulged, frequently occasion serious embarrassments in a person's circumstances, and which leave them little property to bequeath.—We say, "A fat kitchen makes a lean will."

Buena pascua de dios à Pedro, que nunca me dixó malo, ni bueno.—"May Peter enjoy a happy festival, for he never spoke either good or ill to me."—A prayer used by inferiors to their superiors, who permit them to have their will without control.

Buena tela hila, quien su hijo cria.—"She spins a good web, who brings up her son."—It implies, that a mother cannot be more meritoriously employed, than in the education of her children.

"Their young succession all their cares employ;
"They breed, they brood, instruct, and educate,
"And make provision for the future state."

DRYDEN'S VIRGIL.

Buena vida arrugas tira.—"A good life keeps off wrinkles."—A well-regulated conduct, with the conveniencies of life, retard the appearance of old age.

Buena vida padre y madre olvida.—"A prosperous life father and mother forget."—It signifies that he who has acquired the comforts and enjoyments of this life, does not receive fewer presents, or less kindness from his parents.—It is also sometimes applied to persons who enjoy the conveniences of life, and care not how their relations or others fare.

Buen corazon quebranta mala ventura.—"A good heart conquers ill fortune."—A man of strong mind rises superior to the smiles and frowns of fortune.

"*Fortuna opes auferre, non animum, potest.*"
SENECA.

Buen jubon me tengo en Francia.—"I have a good doublet in France."—It is said to ridicule persons who boast of having something which they cannot use or come at.—We say, "It is like the Dutchman's anchor, he has got it at home."

Inane jactare.

Bueno, bueno, bueno, mas guarde dios mi burra de su centeno.—"Good, good, good, but God keep my ass out of his rye field."—This proverb is applicable to a certain description of persons who are commonly called good sort of people. They seldom give away any thing, and never forgive any trespass upon their estate. The countryman exclaims, "Good, good, but

God keep my ass out of his rye field, for if she gets in and eats but a mouthful of his rye, good as he is, he will put her into the pound, and myself to trouble and expense."

Bueno es misa misar, y casa guardar.—"It is good to hear mass and to keep house."—Implying, that it is our duty to serve God, but that we are not to neglect the duties of our families by spending too much of our time at church.—This advice is necessary in Catholic countries, where, under the pretence of going to church, the ladies frequently employ their time in another way.

Buenos dineros, son casa con pucheros.—"A house well stocked with the necessaries of life, is good money."—A man who possesses a house and land, the produce of which yields him the necessaries of life, feels not the want of money.

"Happy the man whose wish and care
"A few paternal acres bound;
"Content to breathe his native air,
"On his own ground." POPE.

Buen principio la mitad es hecho.—"A good beginning is half the work done."—We say, "A thing well begun is half finished."

Buen recado tiene mi padre el dia que no hurta. "My father is well provided on the day that he does not steal."—It is applied ironically to certain professions or situations, in which peculation is known and admitted to be practised.

Buey suelto bien se lama.—"An ox when he is free, licks himself at his leisure."—By which is denoted the value of liberty.

Buey viejo surco derecho.—"An old ox makes a straight furrow."—Which is applicable to those persons, who, guided by their judgment and experience, conduct their affairs or pursuits with success.

Buñolero à tus buñuelos.—"Fritter-man to thy fritters."—Advising, that every one should attend to his own business which he understands.

Buñolero.—(Laganorum venditor, aut factor.)

Burla burlando vase el lobo al asno.—"Joking aside, the wolf is going to the ass."—Which denotes the readiness with which each person undertakes any affair which suits his inclination or convenience.

Burla con daño no cumple el año.—"A serious joke does not last the year."—Which gives us to understand, that jokes which are mischievous are not endured for any length of time.

Burlaos con el asno daros ha en la cara con el rabo.—"Jest with an ass, and he will flap you in the face with his tail."—Signifying, that by too great familiarity with our inferiors we meet with rude and contemptuous treatment.—We say, "Too much familiarity breeds contempt."

Burlaos con el loco en casa, burlará con vos en la plaza.—"Joke with the clown in your house, and he will jest with you in public places." Which implies, that if encouragement be given to a vulgar individual to joke or take liberties with another in private, he would repeat them in public so as to occasion him pain and confusion.

Burlas de manos, burlas de villanos.—"Joking with hands, are jokes of blackguards."—It is more commonly used, "*Juegos de manos, juegos de villanos.*"—Which teaches, that sporting with the hands is not becoming persons of good breeding.

Buscar cinco pies al gato.—"To seek for five feet in a cat."—It is used when a person attempts to persuade another to believe in some preposterous position, as, for instance, that the cat's tail is a leg.

C.

Caballo que alcanza, pasar querria.—"A horse which overtakes, wishes to push forward."—Which denotes, that generally we aspire to more than we have accomplished.

Cabello longo, y corto el seso.—"Long hair and little brains."—Those who devote much time to dressing their hair are supposed to neglect affairs of greater importance, such as the cultivation of their minds.

Cabesa loca no quiere toca.—"A mad brained person does not like a hood."—A daring person with a weak judgment, is proof against correction.

Cabra coja no quiere siesta.—"A lame goat will not sleep in the afternoon."—He who possesses but a small portion of talent should use greater application.

Cabra vá por viña, qual la madre tal la hija.—"As the goat goes through the vineyard, so does the kid."—Denoting, that children generally inherit the character and dispositions of their parents.

Cabrito de un mes, rezental de tres.—"A kid a month old, and a lamb of three months."—That is, are the best for eating.

Cacarear y no poner huevo.—"To cackle and lay no egg."—To promise much and to perform nothing.

Cada asno con su tamaño.—"Every ass with his like." Which advises every one to associate with his equals.

Cada buhonero alaba sus agujas.—"Every pedlar praises his needles."—We say, "No man cries stinking fish."—Which implies, that we praise those things which belong to us, although they do not possess any particular merit.

Sua quisque laudat.

Cada cabello hace su sombra en el suelo.—"Every hair makes its shadow on the ground."—We ought not to despise any thing however insignificant it may appear to us.

Cada carnero de su pie cuelga.—"Every sheep hangs by its own foot."—Every individual should endeavour, by personal exertion, to obtain the means of subsistence, and not to depend upon the benevolence of others.

Cada cosa en su tiempo y nabos en adviento.—"Every thing in its season, and turnips in Advent;"—which is their season.—We say, "There is a time for all things."

Cada cuba huele al vino que tiene.—"Every cask smells of the wine it contains."—The intellectual qualities of mankind are generally known by their outward behaviour.

Cada dia olla, amarga el caldo; cada dia gallina, amarga la cocina.—" Every day olla (for dinner), the broth is bitter, and every day fowl tastes bitter also."—Shewing, that the most delicate and refined enjoyments may, by constant repetition, pall upon the senses and excite disgust.—The French have a saying which corresponds with it:—" *Toujours perdrix.*"

Cada gallo canta en su muladar, (and others add) *y el bueno en el suyo y el ageno.*—" Every cock crows upon his own dunghill, and the game one upon his own and that of any other."

Cada gorrion con su espigon.—" Every sparrow with his grain of corn."—It alludes to a place infested with thieves, each of whom carries away something from it.

Cada ollero alaba su puchero.—" Every cook praises his stew."—Many persons make a display of some common place performance of their own, which they consider as unique.

Cada ollero su olla alaba y mas si la trae quebrada. " Every cook praises his stew, particularly when it is overdone and mashed."—The same signification as the last proverb, with this difference, that when any thing is extravagantly praised, we should suspect foul play.

Cada oveja con su pareja.—" Every sheep with its like."

Quisque pari gandet se jungere asellus asello.

Cada paxarillo tiéne su higadillo.—" Every little bird has its little liver."—Which signifies, that he who has not strength or means to defend himself, should stifle his resentment when he feels himself insulted.

Cada qual siente el frio como anda vestido.—"Every one feels the cold according as he is clad."—It is not always those who are the warmest clad who feel the least cold.

Cada ruin zapato botin.—"Every base fellow wears spatterdashes."—It is not fine clothes, or any particular article of dress, by which we can distinguish the gentleman.

Cada semana tiene su disanto.—"Every week has its holiday."—It is used as an encouragement to those who are labouring under difficulties, comforting them with the prospect that they will soon have a temporary suspension, or a final close.

Cada uno alega en derecho do su dedo.—"Every one asserts his right to his finger."—Which denotes the natural inclination we all evince to defend that which belongs to us, or which suits our convenience.

Cada uno cuenta de la feria, como le va en ella.—"Every one speaks of the fair as he finds it." Every person speaks of an affair according to the benefit or injury he has derived from it.

Cada uno en su casa y dios en la de todos.—"Each one in his own house, and God in all of them."—Which is used to signify, that it is advisable for families to live separately, to avoid dissensions.

Cada uno es hijo de sus obras.—"Every man is the son of his actions."—Meaning, that every one is the architect of his own fortune, and his good or ill success greatly depend upon his own conduct.

Cada uno estiende la pierna, como tiene la cubierta. "Every one stretches out his leg according to the length of his covering."—We say, "Every one cuts his coat according to his cloth."—Signifying, that our expenditure should be so regulated by our income that the latter should have the balance in its favour.

Cada uno estornuda como dios le ayuda.—"Every one sneezes as God pleases."—By which it is understood that each person acts according to his knowledge and power.

Cada uno quiere llevar el agua à su molino, y dexar en seco el del vecino.—"Each person wishes to carry water to his own mill, and to leave that of his neighbour's dry."—Which is said of a person who only attends to his own interest and convenience.

Quisque sibi invigilat, sed non aliena laborat.

Cada uno sabe donde le aprieta el zapato.—"Every one knows where the shoe pinches him."—We say, "No one knows so well where the shoe pinches as he who wears it."—Signifying, that each person knows better than another that which suits his health and convenience.

Cada uno se entiende, y trastejaba de noche y hurtaba las tejas à su vecino.—"Every one knows what he is about, and mends his roof at night, and steals his neighbour's tiles."—It is used as a taunt against those who, in order to commit some dishonest or mischievous action, pretend to be engaged in some ridiculous object, the better to conceal their intentions.

Cada uno tiene su alguacil.—"Every one has his bailiff."—Which implies, that however independent and powerful a man may be, he is

subject to the laws of his country, and liable to be brought to justice for transgressing them.

Caer de su asno.—"To fall from his ass."—A man at length convinced of having been in error in an argument which he had supported with pertinacious confidence.

Errorem suum agnoscere, confiteri.

Caldo de zorra que está frio y quema.—"Fox's broth, which is cold and scalds."—It is applied to artful and dissembling persons, who, in their exterior, appear modest and affable for the purpose of deceiving others.

Blanditia fallax, fraux mellita.

Calenturas de Mayo salud para todo el año.—"A fever in May, health all the year."

They have another,

Calenturas otoñales, ò muy luengas ò mortales.—"A fever in Autumn is either very tedious or mortal."

Callar como negra en bano.—"To be as silent as a black wench in a bath."—The negroes are remarkably fond of bathing. They commonly contrive to get into their master's baths, and from fear of being discovered, they are particularly cautious of making the least noise.

Callar y obrar por la tierra y por el mar.—"To be silent, and to work by land and sea."—In order to succeed in any business or speculation, we must observe secrecy and diligence in conducting it.

Callate y callèmos, que sendas nos tenemos.—"Let us both be quiet, for we have both our own."

He who has faults of his own, should not reflect upon another for having the same.

Calle abaxo y calle arriba.—"To saunter up and down the street."—It alludes to an idle person who walks inanimately about the streets, without any fixed object or destination.

Calle el que dio, y hable el que tomò.—"He ought to be silent who gave, and let him speak who received."—Which inculcates, that he who has received a benefit is the person who ought to give it publicity, and not he who conferred it.

Donator sileat, donatus multa loquatur.

Callen barbas, y hablen cartas.—"Let beards be silent, and letters speak."—We say, "Paper speaks when beards don't wag."—Which means that it is idle to waste words to prove any thing, when written documents are at hand for the purpose.

Caminar con zapatos de fieltro.—"To walk with felt shoes."—To proceed with secrecy in any affair of importance.

Camino de Roma, ni mula coxa, ni bolsa floxa.—"He who travels to Rome must neither have a lame mule, nor a light purse."—Alluding to the length of the journey, and the bad accommodation on the road, which requires a long purse to provide against.

Nec mula pedibus segni, laxave crumena
carpat iter, Romam siquis adire velit.

Camino de Santiago, tanto anda el coxo como el sano.—"On the road to Santiago (in Gallicia) the lame travel as fast as the sound."—It is applicable to those who go on pilgrimages. They wait for each other on the road, and arrive in

a body at their place of destination, the lame as well as the sound.

Camisa y toca negra, no sacan el anima de pena.—" A black shift and veil do not release a soul from pain."—It alludes to some women who, at the death of their husbands, wear foul linen and a black veil; and the proverb is used to ridicule the custom.

Campana cascada, nunca sana.—" A cracked bell is never sound."—It has a reference to persons of weak minds, arising from natural infirmity or some bodily accident.

Canas son que no lunares, quando comienzan por los aladares.—" They are grey hairs, and not moles, when they begin with the eye-brows." Applicable to those persons who wish to conceal by false representations and fictions, which is evident to every body.

Canonista sin leyes, arador sin buyes.—" A canon without orders, is like a ploughman without oxen."—Which denotes, that in order to be a proficient in the studies of the canons, one must have already been conversant with those of their laws.

Can que madre tiene en villa, nunca buena ladrilla. " A whelp that has its bitch in town, never barks well."—Servants who have been bred up in the city in which they are employed, seldom are valuable, from their attachments to old acquaintances.

Can que mucho lame, saca sangre.—" The dog which licks much, draws blood."—Which means that excess of kindness is generally hurtful. It also implies, that courteous and obliging people meet with kindness in return.

Canta la rana y no tiene pelo ni lana.—"The frog sings, and it has neither hair or wool."—We ought all to be content with our lots and stations in life, as in that consists true happiness.

"Who is content is happy."

LOCKE.

"A wise content his even soul secur'd;
"By want not shaken, nor by wealth allur'd."

Canta marta despues de harta.—"Martha sings when her belly is full."—We say, "The devil is good when he is pleased."—It alludes to many persons who consider themselves agreeable and social companions, when they are permitted to follow their own will and inclinations without restraint.

Cantarillo que muchas veces va à la fuente ò dexa la asa, ò la frente.—"The pitcher that goes often to the well leaves either its handle or its mouth." We say, "The pitcher that goes often to the well, comes home broken at last."—Those who frequently expose themselves to personal danger, or to the allurements of vice, may escape without bodily harm, or loss of reputation for some time, but at length they must fall victims to their rashness and folly.

Cantar mal y porfiar.—"To sing out of tune, and persist in it."—Against ignorant and presumptuous persons, who annoy others by attempting what they do not understand, and afterwards persisting in it.

Capon de ocho meses para mesa de Rey.—"A capon eight months old is a dish for a King."

Caridad, sabes qual es? perdona si mal quieres, y paga lo que deves.—"Do you know what cha-

rity is? forgive if you bear ill will, and pay what you owe."—Excellent advice which requires no comment, but that of recommending its observance.

Cara de beato, y uñas de gato.—"A face of a devotee, and the claws of a cat."—Alluding to their being in general hypocrites.

Cara sin dientes, hace à los muertos vivientes.—"A face without teeth, cause the dying to live."—It denotes that care and light nutritious food recovers a debilitated constitution, and in many instances life, when the doctor and his medicines have failed.

Carne, carne cria, y peces agua fria.—"Flesh breeds flesh, and fish cold water."—Which signifies that meat is more nutritious than fish.

Carne de pluma, quita del rostro la arruga.—"The flesh of poultry removes wrinkles from the face."—Which gives to understand, that good and delicate food fattens and makes the skin smooth and plump.

Carne sin hueso, no se da sino à don vueso.—"Meat without bone is not given but to my lord."—It alludes to the influence which the rich and men in power possess.

"O'er love, o'er fear, extends his wide domain.
"Unconquer'd lord of pleasure and of pain."
JOHNSON.

"So when a tyger sucks the bullock's blood,
"A famish'd lion, issuing from the wood,
"Roars lordly fierce, and challenges the food."
DRYDEN.

Casàdo y arrepentido.—" Married and repented."—Besides the obvious signification which this proverb bears, it has a more extensive one with reference to those who, having committed some foolish action, reflect upon themselves when it is too late to remedy it.

Casa en que vivas, viña de la que bebas y tierras las que veas.—" The house in which thou livest, the vineyard from which thou drinkest thy wine, and the lands thou hast in sight."—Which instructs us that we ought not to be solicitous for the acquirement of more possessions, than what we can superintend and enjoy.

Casa hospedada, comida y denostada.—" A house filled with guests, is eaten up, and ill spoken of."—Shewing that indiscriminate hospitality occasions ruin to families who too often meet in their reverse of fortune no sympathy from those who had been partakers of their prosperity.

Casa labrada y viña plantada.—" A house already built, and a vineyard already planted."—It is used as advice to persons to avoid purchasing land for the purpose of building a house, or planting a vineyard, on account of the expence. It is better to let others undertake the trouble. We say, " Fools build houses, and wise men dwell in them."

Casaràs y amansaràs.—" Marry and grow tame."—We say, " Marry in haste, and repent at leisure."

Casar, casar, y quien hà de governar.—" Marry, marry, and who is to manage the house."—It is used as a reproof to young persons, who propose marrying before they are sufficiently

capable to undertake the cares and expences of the marriage state.

Casar y compadrar, cada qual con su igual.—"Let every one marry, and make a gossip of his equals."—It is given as advice not to form any friendships or attachments with persons of low origin and manners.

Casa sin chiminea de muger pobre, ó yerma.—"A house without a chimney, is either inhabited by a poor woman, or it is empty."

Casa sucia huespedes anuncia.—"A dirty house denotes guests."—A house in which much company are entertained is generally known by the dirt the guests leave behind them.

Casa tu hijo con tu igual y no diran de ti mal.—"Marry thy son with thy equal, and they will not speak ill of thee."—Advising to avoid marrying either much above or below one's condition in life.

Castiga al que no es bueno, y aborrecerte hà luego. "Correct one who is in fault, and he will immediately hate you."—Shewing how disagreeable and unthankful an office is that of correcting another.

Castillo apercebido, no és decebido.—"A citadel upon its guard is not surprised."—It recommends vigilance and precaution to prevent ourselves from being surprised or deceived.

Ceño y enseño, del mal hijo hace bueno.—"The ferula and teaching make a bad son good."—It shews the virtue of discipline and instruction.

Emendat puerum vultu doctrina severo.

Cerner, cerner, y sacar poca harina.—"To sift and sift, and produce little flour."—It alludes to

persons who work laboriously, but receive very little reward. It also corresponds with ours, "Great noise, and little work."

Cien años de guerra, y no un dia de batalla.—"A hundred years of war, and not one day of fighting."—Which advises, that although we may make war, we should endeavour to avoid the hazard of a battle, on account of the danger to which we expose ourselves by it; that is, we may quarrel, but not fight.

Cien sastres, y cien molineros, y cien texedores, son tres cientos ladrones.—"A hundred taylors, a hundred millers, and a hundred weavers, are three hundred thieves."—Signifying, that not one in a hundred of the persons who follow those trades is an honest man.

Cierra tu puerta, y harás tú vecina buena.—"Shut your door, and you will make your neighbour a good one."—By avoiding much familiarity you will be mutually good neighbours.

Cobra buena fama, y echate à dormir.—"Get a good name, and go to sleep."—Which signifies, that if a man has once got a good name, he requires little trouble to retain it.

Cobre gana cobre, que no huesos de hombre.—"Copper gains copper, and not by the work of men's bones."—We say, "Money gets money."

Cochino fiado, buen invierno, y mal verano.—"A pig upon credit is good in winter and bad in summer."—Shewing the inconveniences of purchasing upon credit; from the difficulty which frequently occurs, to raise the money at the time of payment. In Spain, pigs are generally killed and sold in winter, and paid for in summer.

Colérico sanguino borracho fino.—"An irritable and passionate man is a downright drunkard." Persons of an irritable and impetuous temper are exposed to lose their reason, like those who commit excess in drinking.

"Passion's too fierce to be in fetters bound,
"And reason flies him like enchanted ground."
DRYDEN.

Combida à tu yerno à la gallina, que el llevará la lima."—"Invite your son-in-law to a fowl, and he will take away the lemon."—It is used contemptuously towards sons-in-law generally.

Comer à gusto, y vestir al uso.—"Eat to please the palate, and dress in the fashion."—We should endeavour to conform to the manners of the times, when by so doing we do not subject ourselves to any inconvenience or injurious expence.

"Eye nature's walk, shoot folly as it flies,
"And catch the manners living as they rise."
POPE.

Comer arena antes que hacer villeza.—"To eat sand rather than commit a base action."—It is used as an exhortation to virtue, counselling us not to transgress against her dictates, however powerful our wants and necessities may be.

"He whose mind
"Is virtuous, is alone of noble kind;
"Though poor in fortune, of celestial race;
"And he commits the crime who calls him base."
DRYDEN.

Comer hasta enfermar, y ayunar hasta sanar.—"He who eats till he is sick, must fast till he

is well."—He who gets into difficulties by his own extravagance, must retrieve himself by rigid economy.

Comer poco y cenar mas, dormir en alto y viviras. "Eat little at dinner, less at supper, sleep aloft, and you will live long." Temperance and living in good air, free from damps, contribute to prolong our existence.

"Observe
"The rule of *not too much*; by temp'rance taught
"In what thou eat'st and drink'st; seeking from them
"Due nourishment, not gluttonous delight."
MILTON.

Comer y rascar, todo es empezar.—"To eat and to scratch is but to begin."—It is frequently used to stimulate a person to undertake some employment for which he has a dislike.

Comida hecha compañia deshecha.—"The dinner over, the company goes."—A reproof to those who forsake their friends when they no longer need their assistance.

Como canta el abad, responde el sacristan.—"As the abbot sings the clerk answers."—Which signifies, that inferior persons accommodate themselves to the will of their superiors. It is used also as a taunt upon sycophants. We say, "Like master like man."

Como costal de carbonero, malo de fuera, peor de dentro.—"Like a collier's sack, bad without, worse within."—Alluding to a person of a mean appearance with a bad heart.

Como la moza del abad que no cuece y tiene pan. "Like the abbot's maid, who does not bake, and has bread."—It is used as a reproach to those who wish to be maintained without work, like the abbott's or curate's servants of some countries, who are fed upon the offerings of the parishioners.

Como el gallo de moron, cacareando y sin pluma. "Like a cock upon a hillock, clucking without feathers."—It is applicable to those persons, who, having gained a long pending law suit, chuckle at their triumph, whilst they remain without a shilling, having spent all they possessed in defraying the expences of the litigation.

Como el perro del Ortelano, que ni come las berzas, ni las dexa comer à otro.—"Like the gardener's dog, that neither eats greens, nor will let others eat them." It corresponds with the fable of "The dog in the manger."—Envy pretends to no other happiness than what it derives from the misery of other people, and will rather suffer pain itself than allow others to be happy.

Como perro con cencerro.—"Like a dog with a bell."—A familiar mode of expressing that a person had suddenly taken offence, and had bolted, like a dog with a bell tied to his tail."

Compañia de dos compañia de dios.—"Two in a company are God's company."—It suggests, that two persons are more likely to agree together upon any negotiation than when more are in company, and on this consideration they are more pleasing to God.

Grata superveniet divis concordia duplex.

Compañia de tres, no vale res.—" A company of three is not worth a ree."—Three persons in company are too many for any secret affair, and two few for social enjoyment.

Compon un sapillo y parecerà bonilla.—" Dress a little toad, and it will look pretty."—It shews that the most deformed thing may, by ornament and dress, appear agreeable.

Comprar lo que no hàs menester, y venderás lo que podrás escusar.—" Buy what you do not want, and you will sell what you cannot spare."—Which admonishes that he who spends his money in superfluities, will find himself under the necessity of disposing of what is absolutely useful.

Si inutilia emas, necessaria vendes.

Con agena mano, sacar la culebra del horado.—" To draw the snake out of the hole with another's hand."—We say, " To make a cat's paw of one," from the well-known fable of the monkey and the chesnuts.

Con alegre compania se sufre la triste vida.—" Jovial companions make this dull life tolerable."

" Merrily, merrily, shall we live now,
" Under the blossom that hangs on the bough." SHAK.

" True self love and social are the same." POPE.

Con arte y engaño, se vive el medio año; con engaño y arte se vive la otra parte.—" Man lives one half of the year by art and deceit, and the other half by deceit and art."—Which denotes the mode of life of many persons, who,

without possessing any property of their own, live in an expensive and fashionable style, by their wits. The French properly call them *Chevaliers d'Industrie.*

Con bien vengas mal si vienes solo.—"Welcome, misfortune, if thou comest alone."—"Misfortunes tread upon the heels of each other."

Con buen trage, se encubre ruin linage.—"A good dress hides a base pedigree."—We say, "Fine feathers make fine birds."

Con el ojo ni la fé no me burlaré.—"I will not jest with my eye nor my faith."—It signifies that they are both tender and serious things, and must not be trifled with.

Con escobilla el paño, y la seda con la mano.—"Clean cloth with a brush and silk with the hand."—Do not neglect trifles, they make the sum total of our lives.

"Think nought a trifle, though it small appear;
"Small sands the mountains, moments make the year,
"And trifles life. Your care to trifles give,
"Or you may die before you truly live."
YOUNG.

Con esos polvos se hicieron esos lodos.—"With that dust they made that mud."—It signifies that bad causes must produce evil consequences.

Con hijo de gato no se burlan los ratones.—"The mice do not joke with the kitten."—It inculcates that persons of moderate talents should be reserved in the company of those who possess extraordinary abilities.

Con hombre interesal, no pongas tu caudal.—"Do not join your stock with that of an avaricious man."—The thirst of gain frequently makes men commit many mean and dishonest actions.

Con la perdiz la mano en la nariz.—"With a partridge, the hand at the nose."—Meaning, they should be eaten with a high flavor.

Con las glorias se olvidan las memorias.—"In our glories our memories fail us."—Those who arrive at high honors forget, with great facility, the benefits they received, and no longer recognize their former friends.

Con latin, rocin, y florin andaràs el mundo.—"With latin, a horse, and money, thou wilt pass through the world."—Three very useful acquisitions to a man as he travels through life.

Con lo que erés defendido no lo pongas en poder de tu enemigo.—"That with which you defended yourself, do not put into the hands of your enemy;"—That is, your reputation.

"The purest treasure mortal times afford
"Is spotless reputation; that away,
"Men are but gilded loam or painted clay."
SHAK.

Con lo que sana el higado, enferma la bolsa.—"That which heals the fig tree, sickens the purse."—Things of importance are not accomplished without labour and expence.

Con lo que Sancha sana, Marta cae mala.—"What cures Sancha, makes Martha sick."—We say, "One man's meat is another man's poison."

Con mala persona el remedio, mucha tierra en medio.—"The remedy against a bad man is to have land betwixt you and him."—To keep free from bad company you must keep them at a distance.

Con mal està el huso, quando la barba no anda de suso.—"The spindle is of little use when the beard is not over it."—Which alludes to the want a widow experiences for her late husband.

Conocerás la locura, en cantar y jugar y correr mula. "A man's folly is perceived by his singing, playing, and riding."—They generally betray a man's character.

Con otro eá llegarémos á la aldea.—"With another effort we shall arrive at the village."—Meaning, that with industry and perseverance, we accomplish the object of our pursuits.

Con pan y vino se anda el camino.—"Bread and wine carry a man through a journey."

Con quien paces, y no con quien naces.—"With whom you feed, and not with those who fed you."—It teaches that we must often forego the ties of nature from motives of convenience and utility; or, that intercourse with the world does more than education to form our characters.

Hic amor hæc patria, ubi sunt tibi pabula longe.
Vivitur ex patria vivitur exque cibis.

Consejo de oreja, no vale una arveja.—"Advice whispered is not worth a pea."—Advice which is given in a secret or underhand manner ought always to be received with suspicion and caution. Sincerity needs no mystery.

Con su pan se lo coma.—"Let him eat it with his bread."—It is used when a person has committed some foolish action, and suffers from its effects; and also, when one gives another an insult, and will not give satisfaction for it afterwards.

Contarle los botones à uno.—"To reckon another's buttons."—It alludes to the dexterity of a man skilled in fencing, who can hit or thrust in any part of the body presented to him.

"Calmness is great advantage; he that lets
"Another chafe, may warm him at his fire,
"Mark all his wand'rings, and enjoy his frets;
"As canning fencers suffer heat to tire."

Contra fortuna no vale arte ninguna.—"No art is available against fortune."—It frequently happens that misfortunes and adversity so press upon a man, that all his ingenuity and exertion cannot relieve him.

Contra peon hecho dama no para pieza en tabla. "Against a pawn made a queen, no piece can remain on the board."—Alluding to persons who have advanced to rank and fortune and wish to exercise a brutal authority over all around them.

Con un caldero viejo, se compra otro nuevo.—"With an old kettle one can buy a new one." It is applicable to young men and young women, who marry old persons for the purpose of inheriting their fortunes.

Con un poco de tuerto, llega el hombre à su derecho. "With a little injury a man obtains his right." In order to obtain what is justly our due, it is

necessary that we should suffer some vexation, and sacrifice a little of our rights.

Iniquum petendum ut æquum feras.

Con viento limpian el trigo, y los vicios con castigo. "Corn is cleansed by wind, and vicious habits by chastisement."—It implies, that by timely correction vicious propensities are entirely eradicated.

> "Children being to be restrained by the parents only in vicious things, a look or nod only ought to correct them when they do amiss." LOCKE.

Corazon determinado, no sufre ser aconsejado.—"A resolute heart will not be advised."—It alludes to obstinate and prejudiced persons, who will not be advised by cool and impartial friends.

Cornada de ansaron, uñarada de leon.—"A quill of a goose, and the claw of a lion."—This proverb expresses the mischiefs done by the pen, and is applicable to persons in the law, to indicate the ruinous consequences that sometimes happen to clients, by some error or informality in their legal instruments.

Cornudo sois marido: muger y quien te lo dixo? "Husband, thou art a cuckold: wife, who told thee so?"—It is used contemptuously, when a man is insensible of his own shame, or receives an insult which he had not spirit to resent.

Cosa mala nunca muere.—"A bad thing never dies."—A man who has committed a crime, or who has experienced a misfortune, is always put in mind of it by some good-natured friend. It also expresses the regret which we feel at

the loss of worthy characters, while base and infamous persons are suffered to live to disgust and annoy us.

Costumbres de mal maestro sacan hijo siniestro.—"The morals of a bad master form a vicious child."—It shews the importance of the duty of parents to select proper persons for the instruction of their children.

Costumbre hace ley.—"Custom makes law."

Or,

Costumbre buena ó costumbre mala, el villano quiere que vala.—"A good or bad custom, the rogue wishes it to exist."—Which denotes the influence which customs have upon the morals of the people.

"Customs,
"Though they be ne'er so ridiculous,
"Nay, let them be unmanly, yet are follow'd." SHAK.

Costumbres y dineros hacen los hijos cavalleros. "Manners and money make sons gentlemen." Persons of moral conduct and superior address, joined to a competent fortune, command the respect and esteem of mankind.

"*Licet superbus ambules pecuniâ,*
"*Fortuna non mutat genus.*" HOR.

Fortune cannot change your blood,
Although you strut as if it could.

"Reason's whole pleasure, all the joys of sense,
"Lie in three words, health, peace, and competence." POPE.

Crecerà el membrillo y mudarà el pelillo.—"The quince-tree spreads, and short hair changes." Signifying, that some things change and become perfect in the course of time. A quince, in token of fruitfulness, by the laws of Solon, was given to the brides of Athens upon the day of their marriage.

Crecer como espuma.—"To rise like froth."—It is applied to mean persons who are suddenly raised to good fortune.

Criado de abuelo, nunca bueno.—"A child brought up by its grand-father, is never good."—Alluding to the fondness of grand-fathers for their grand-children, who by too much indulgence are spoiled in their education.

Cria el cuervo y sacarte hà los ojos.—"Breed up a crow, and he will pluck out your eyes."—Benefits conferred upon ungrateful persons serve them for arms to return evil for good.

Criatura de un año, saca la leche del calcano.—"A child of a year old sucks milk from the heel."—Applicable to a robust child, which sucks much and violently.

Cuenta errada que no valga.—"An account with errors goes for nothing."—It is used as a salvo, should an error occur in any transaction.

Cuentaselo à tu abuela.—"Tell that to thy grandmother."—It is used in allusion to the facility that grand-mothers have in believing whatever is told them by their grand-children.

Cuenta y razon sustenta, è conserva amistad.—"Short reckonings make long friends."

Cuerpo, cuerpo que dios darà paño.—" Body, body, and God will give thee cloth."—Applicable to persons who wish to obtain their object without the application of the necessary means.

Cuida bien lo que haces, no te fies de rapaces.—" Mind what you do, and do not trust to the care of young persons."—Affairs of importance ought not to be confided to inexperienced persons.

Cuidado ageno, de pelo cuelga.—" Other peoples cares hang by a hair."—The misfortunes of others seldom afflict us so much, but that we can easily bear or forget them.

Cuidados agenos matan el asno.—" Other folks cares kill the ass."—A reproof to those persons who vex themselves with affairs which do not concern them.

Culpa no tiene quien hace lo que deve.—" He is not to blame who does his duty."—He who conscientiously discharges his duty, is not responsible for the consequences.

Cumpla yo, y tiren ellos.—" I have finished, let them tug."—Which signifies, that every person ought to discharge his particular obligations without reference to those of others.

Cuñadas y perras bermejas, pocas buenas.—" Sisters-in-law, and red-haired bitches, are few good." This class of kindred are in general worthless; and are as much disliked by the Spaniards as red-haired dogs, for which they have a particular antipathy.

D.

Da dios alas à la hormiga para morir mas aina.—"God gives wings to the ant that it may die the sooner."—It is applicable to persons who, without possessing any particular merit, obtain rank and emoluments, and do not profit by their good fortune.

In damnum formica suum sese induit alis.

Da dios almendras à quien no tiene muelas.—"God gives almonds to him who has no teeth."—It is frequently used when the good things of this world fall to the lot of those who cannot enjoy them. It is equivalent with the following one,

Da dios habas à quien no tiene quixadas.—"God gives beans to those who have no teeth."

Dádivas quebra tan peñas.—"Presents remove difficulties."—Bribes and presents generally succeed better than our exertions.

Dame donde me siente, que yo haré donde me acueste. "Give me a place where I can sit, and I will make a place where I can lay down."—It alludes to busy and meddling persons, who take advantage of the oversight or neglect of others to advance their own interests.

Dar como por amor de dios.—"To give as if it were for God's sake."—To give with an ill grace.

Dar el consejo y el vencejo.—"Give counsel and the gin."—A gin is a snare or trap to catch birds, &c.—It teaches us that we must not only give advice, but also our cash to those who want it, particularly when we have both to spare.

Dar voces al lobo.—"To bawl after the wolf."—That is, to labour in vain;—the louder you call after the wolf the faster he runs away.

Date buena vida, temerás mas la caida."—"Live a good life, and you will be more fearful of a fall."—A man who has lived a virtuous and regular life, dreads the allurements of vice and dissipations. It also means, that a man who enjoys the comforts of life, dreads the evils of poverty.

Da, ten, y harás bien.—"Give and retain, and you will do well."—We must be prudent in our generosity.

De adonde le vino al garbanzo el pico?—"How came the garbanzo by a beak?"—The garvanzo is a Spanish pea, not quite round, ending with a small point turned up like a bird's beak. It is compared to an insignificant prating fellow.

De amigo à amigo, chinche en el ojo.—"Between friends a bug in the eye."—Teaching, not to trust too much to friends in buying and selling, to avoid being deceived.

De aquellos polvos vienen estos lodos.—"From that dust arose that mud."—Signifying, that it is owing to some error, or neglect of our own, in negotiating any business, that loss and confusion occur afterwards.

Debaxo de la miel hay hiel.—"Under the honey there is gaul."—"There is a snake in the grass."

Debaxo del buen sayo, está el hombre malo.—"Under a good cloak may be a bad man."—A man with a mild and prepossessing exterior may have a malicious heart.

Debaxo de mi manto al rey mato.—"Under my veil or cloak I kill the king."—Signifying, that a man is master of his own thoughts. He may kill the king in his imagination.

Debaxo de una mala capa, hay un buen bebedor.—"Under an old cloak there may be a hard drinker."—Its meaning is, that we often meet with merit under a shabby exterior.

De buenos y de mejores, à mi hija vengan demandadores.—"Let the good and the better sort be suitors to my daughter."—Fathers generally wish their daughters to have many suitors, that they may choose from amongst them one for a husband.

De caballo de regalo à rocin de molinero.—"From a race horse to a mill horse."—It shews the vicissitudes of fortune.—Let persons who are in prosperity, reflect that they may meet with adversity.

De casa del gato, no vá harto el rato.—"The mouse does not leave the cat's house with a belly-full."—A person has little inclination for enjoyment when he is in fear of losing his life. It alludes also to a person who had been in the company of sharpers.

De casta le viene al galgo el ser rabilargo.—"'Tis the nature of the greyhound to be long-tailed." Children generally inherit the character of their parents.

De corsario à corsario no se pierde sino los barriles.—"Between one pirate and another, there is nothing to be got but the casks."—It implies, that persons of one trade seldom do injury to

each other; and also corresponds with ours, "Diamond cut diamond."

De cuero ageno, correas largas.—"From others hides large straps."—Signifying, that some persons are liberal with the property of others.

De desagradecidos está el infierno lleno.—"Hell is filled with ungrateful people."—Which gives us to understand, that ingratitude is the most odious, and the most common of all vices.

"*Ingratus unus miseris omnibus nocet.*"
PUB. SY.

De diestro à diestro el mas presto.—"Between two cunning folks the quicker one."—Shewing, that between two persons of equal talents and shrewdness, he who is the quicker in determining or commencing the business in contemplation, has the advantage.

De dineros y bondad, siempre quita la mitad.—"Always reduce one-half of what you hear reported of a man's wealth and sanctity."

De Dios hablar y del mundo obrar.—"To talk of God and to work for the world."—It answers to "A wolf in sheep's cloathing."

De Dios viene el bien, de las abejas la miel.—"Good comes from God, honey from bees."—Which teaches, that God is the only author of good by whatever means it comes to us.

Mella apibus referas, sed bona cuncta Deo.

De entre los pies sale, lo que no se piensa, ni se sabe.—"That comes from betwixt our feet, which we neither know nor think of."—Extraordinary things happen every day, when we least expect them.

De fisico experimentado y de asno bramador, "libera nos."—"From a physician that tries experiments upon his patients, and from a braying ass, deliver us."

De gran subida, gran caida.—"From a great rise a great fall."—The more elevated a man's station in life, the greater is his fall.

De hombre agradecido todo bien creido.—"You may believe every good report of a grateful man."

De hombre arraygado no te verás vengado.—"Of a man long established you cannot be revenged."—Alluding to the difficulty of obtaining satisfaction from those who possess power and influence.

De hombre jugador y delite con tu mayor "libera nos."—"From a gamester, and from a law suit with a great man, deliver us."

De hombre que no habla, y de can que no ladra "libera nos."—"From a silent man and from a dog that does not bark, deliver us."

De hombre reglado, nunca te verás vengado.—"You will never be revenged of a man of regular habits."—The man of temperate and regular habits is always cool and collected, and consequently never off his guard.

De hombre seco y no de hambre, huye del como de landre.—"Fly from one who is all bones as you would from one with the plague."—Alluding to persons of meagre appearance, when it is not from want.

De hombres es errar de bestias perseverar en el error.—"To err is human, to persist in it beastly."

De ira de señor y de alboroto de pueblo te libre dios.—"From the anger of a great man, and from a mutiny of the people, Lord deliver thee."

A domini, populique Deus te protegat ira
Sunt domini truces, est populusque ferox.

Del agua mansa me libre dios, que de la recia me guardaré yo.—"From the smooth water, Lord deliver me, the rough I shall take care of myself."—Which gives us to understand, that persons of a meek and affable exterior, when angry, generally are more impetuous and formidable; like rivers whose surface and course are smooth and gentle, are more to be feared on account of their depth.

Del agua vertida, alguna cogida.—"Water saved from what had been spilt."—Which adverts, that when we cannot recover the whole of what is lost, we must endeavour to collect what is possible.

Del alcalde al verdugo, ved como subo.—"From a magistrate to a hangman, see how he rises." An ironical expression, used when one accepts an employment inferior to the one he held.

De consule rhetor.

De la mala te guarda, y de la buena no fies nada. "Beware of a bad woman, and do not trust a good one."—With regard to the good woman, it does not imply that she should not be trusted at all, but that she should be kept under certain restraint, to prevent her from becoming self-willed, and thereby less estimable.

De la mano à la boca se pierde la sopa.—"From the hand to the mouth the soup is lost."—However well founded our hopes of success may be in any thing we undertake, there is no certainty until we accomplish it.

De la mar la sal, y de la muger mucho mal.—"From the sea salt, and from woman, much evil."

De la vaca flaca, la lengua y la pata.—"The tongue and the foot of a lean cow."—That is, they are the only good bits worth eating.

Del bien al mal no hay un canto de real.—"From good to ill there is not a *real* of difference."—Shewing the short distance there is from good to evil.

Del cuero salen las correas.—"From the hide come the straps."—The principal and accessary are alike.—We say, "A chip of the same block."

Del dicho al hecho hay gran trecho.—"From the word to the act there is a great distance."—Alluding to the difference there is between words and actions; and teaching us not to rely too much upon promises which are generally considerably less in their performance than what they lead one to expect.

Del lobo un pelo, y ese de la frente.—"From the wolf a hair, and that from the forehead."—From persons of bad principles and character, such as sharpers, get what you can from them.

Del mal el menos.—"Of evil the least."—We say, "Of two evils choose the least."

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Del mal que hicieres no tengas testigo aunque sea tu amigo.—"Do not have a witness when you commit ill, although he be your friend."

Del monte sale, quien el monte quema.—"From the mountain issues that which burns it."—Which signifies, that from our own families and connections arise frequently the causes of our troubles.

De lo agono lo que quisiere su dueño.—"With others' goods whatever the owner wishes;"—which signifies that we ought to be grateful for any favour we receive, however trifling.

De lo contado come el lobo.—"The wolf eats of what are counted."—It alludes to confirmed thieves, who will even steal when they know they will be discovered.

De lo feo à el hermoso, deme Dios lo provechoso. "From the ugly to the beautiful, God give me that which is profitable."—It is used when a man refuses to marry a handsome young woman who is poor, and afterwards accepts an old and deformed creature, because she is rich.

De lo poco poco, y de lo mucho nada.—"From the little a little, and from much nothing."—Some men with moderate incomes appear liberal, but when they become rich, are penurious. We should, both in prosperous and adverse fortunes observe an equanimity of mind.

De los enemigos los menos.—"Of enemies, the fewer the better."—It is used when one wishes to get rid of those who do him some injury.

De los escarmentados se levantan los arteros.—"Those who have suffered by their own or others' misfortunes, become crafty men."

"*Expertus metuit.*"——HORACE.

De los leales se hinchen los hospitales.—"The poor houses are filled with friendly and loyal people." The worthy and generous characters are generally treated with ingratitude and contempt, if they experience the evils of poverty.

"*Illud amicitiæ sanctum, ac venerabile nomen*
"*Nunc tibi pro vili, sub pedibusque jacet.*"
OVID.

De los ruidos guarte, no serás testigo ni parte.—"Keep out of brawls, and you will be neither a principal nor a witness."

De los sueños, no creas malos ni buenos.—"Put no faith in either good or bad dreams."

De los vivos mucho diezmo, de los muertos mucha oblada, en buen año buena renta, y en mal año doblada.—"From the living many tithes, from the dead many oblations; in a good year good rents, and in a bad year doubled."—Shewing how secure and valuable are the livings of the clergy.

Del pan de mi compadre buen zatico á mi ahijado. "From my gossip's bread, a large piece for my godson."—Signifying, that we are generally liberal with the property of others, whilst we are sparing of our own.

Magna meis do frusta mei de pane sodalis.

Del pobre la bolsa con poco rebosa.—"A little money fills a poor man's purse."—The poor man contents himself with little, and that appears to him much.

Del rico es dar remedio, y del viejo consejo.—"It is for the rich man to relieve, and for the old one to advise."

Del viejo el consejo.—"Take advice from an old man."

Del vivo ningun provecho, y mucho del muerto. "No advantage from him when living, and much when dead."—Comparing a miser to a hog.

De mala mata nunca buena zarza.—"A good bush never comes from a bad plant."—Bad causes never produce good effects.

De mal que hombre teme, de ese muere.—"The disease a man dreads, that he dies of."

De mal montecillo, buenio es un gazapillo.—"From a little hill a small rabbit is acceptable." It is applicable to covetous and mean persons, who seldom give any thing to their friends or others.

De mis amigos me libre dios que de mis contrarios me guardaré yo.—"Lord save me from my friends, from my enemies I shall guard myself."

Lene fluente Deus tutum me præstet ab unda:
A rapido per me flumine tutus ero.

De moza adevina y de muger Latina, "libera nos." "From a fortune-telling wench and a woman who speaks Latin, deliver us."—This description of persons are in general all talk, pride, and impertinence.

De mozo á palacio, de viejo á beato.—" Youth in a palace, old age devout."—Signifying, that when men are young, they covet honors and amusements, and that it is only in old age they become virtuous.

De noche todos los gatos son pardos.—" At night all cats are grey."—The French have also,

" *A nuit tous les chats sont gris.*"

De odioso señor y de compañia de traidor, " *libera nos.*—" From a revengeful lord, and from the company of a traitor, deliver us."

De oficial nuevo, y de barbero viejo, y de amigo reconciliado, " *libera nos.*"—" From an unskilful workman, from an old barber, and from a reconciled friend, deliver us."

De padre santo, hijo diablo.—" From a sainted father, a devilish son."—Which implies, that good example and instruction do not always prove effectual to children, when they are of perverse dispositions.

De genitore pie nascitur ipse Satan.

De paja, ò de heno, el pancho lleno.—" Of straw or hay a belly-full."—Signifying that those who are obliged to work, must be well fed, although the food be of the common sort.

De pequeña centella, gran hoguera.—" A small spark makes a great fire."—From trifling beginnings great things arise.

" Think nought a trifle, though it small appear;
" Small sands the mountains — moments make the year."

De que murió mi padre? de achaque.—"What did my father die of? an excuse."—A reproof to those who defer the settlement of their worldly affairs until the hour of death, although they are frequently reminded of the evil consequences of delay by what have happened to others.

Occubuit genitor sed tunc ætate vetusta;
Quid mirum! morbus longa senecta fuit.

De quien pone los ojos en el suelo, no fies de tu dinero. "He who keeps his eyes fixed towards the ground, ought not to be trusted with your money."—Counselling us to be upon our guard against hypocrites.

De rabo de puerco nunca buen virote.—"A hog's tail never makes a good arrow."—We have one which corresponds with it: "One cannot make a silk purse of a sow's ear."

De rico a soberbio no hay palmo entero.—"From the rich man to the proud one there is not a palm's length."

De ruin à ruin quien acomete vence.—"Between two base and timid persons, he who attacks conquers."—Which gives to understand, that between two cowards, he who gives the first blow generally conquers.

De ruin paño nunca buen sayo.—"Bad cloth never makes a good coat."—"You cannot make a silk purse of a sow's ear."

Desaprovechado como unto de mona.—"As useless as monkey's fat,"—which is very little and good for nothing."

Descalabrar al alguacil, y acogerse al corregidor. "To break the bailiff's head, and take refuge with the sheriff."—We say, "Out of the frying pan into the fire."—Said of those who, in escaping from one danger, run into a greater.

Descansar y tornar à beber.—"To rest, and return to drink."—Alluding to one who obstinately perseveres in an opinion; and although he may sometimes be silent, he returns with increased vigour to the attack.

Major post otia virtus.

Descubrime-à el como amigo, armóse de testigo.—"I revealed myself to him as a friend, and he armed himself as a witness."—Teaching us to be cautious in confiding secrets.

Desde que naci lloré, y cada dia nace porque.—"As soon as I was born I wept, and every day I have cause to know why."—It signifies that happiness is not to be enjoyed in this life.

Desde que vi à mi tia, muero de acedia, y desde que no la veo, muero de deseo.—"Since I saw my aunt, I am sick at heart, and now that I cannot see her, I die of desire."—Shewing the inconstancy of our desires and inclinations.

Desnudo naci, desnudo me hallo, ni pierdo ni gano. "Naked I was born, naked I find myself; I neither lose or gain."—Said of one who has no ambition, and who is patient and resigned under misfortune, although he may have ceased to acquire wealth.

De soldado que no tiéne capa, guarda tu vaca.—"Keep your cow from a soldier who has no cloak."

Desposado de ogaño, caro vale el paño.—"Bridegroom of this year, cloth is dear."—A joke frequently used to those recently married, on account of the expences incurred for the wedding, &c.

Despues de comer dormir, y de cenar pasos mil.—"After dinner a little sleep, and after supper take a thousand steps."—We have one which corresponds with it:—

"After dinner sit awhile,
"And after supper walk a mile."

Despues de muerto ni viña ni huerto; y paraque viva el huerto y la viña.—"After death neither vineyard or orchard; and, in order to live, the orchard and vineyard."—The proverb recommends a moderate enjoyment of the good things of this life without giving ourselves much anxiety and uneasiness for the acquisition of wealth, which we must leave behind us at our death.

Despues de vendimias cuévanos.—"After the vintage the baskets to gather the grapes."—We say, "After meat mustard."

Despues que te erré, nunca bien te quise.—"Since I injured thee, I have never liked thee well." A man generally hates the person he has injured.

Desquitóse Miguelejo, perdió un ducado y gano un conejo.—"Michael is quits; he lost a ducat and gained a rabbit."—It is a reproof to those who console themselves for their great losses, with some trifling advantage or gain.

De tal barba tal escama.—"For such a beard such a skin."—Which signifies, that we ought not to expect from persons more than corresponds with their station in life.

De tales bodas tales tortas.—"From such weddings such pastry."—Those who persevere in vicious habits must come to a miserable end.

De tal mano tal dado.—"From such a hand such a gift."—Signifying, that persons are known by their actions.

Non bene parca manus munera larga dabit.

De tal palo tal astilla.—"From such a block such a chip."—We say, "A chip of the old block." We generally find that children inherit the character of their parents.

De tal pelo, ni gato ni perro.—"Of that hair neither cat nor dog."—Alluding to red hair, which is generally disliked in Spain.

Detras de la cruz está el diablo.—"The devil is behind the cross."—It alludes to persons who make an ostentatious display of their piety and charity. It is also applied to hypocrites, who, under the cloak of virtue, conceal their vices.

De trigo ó de avena mi casa llena.—"Let my house be filled with either wheat or oats."—If we cannot have the best we must be satisfied with common fare.

De tu muger y de tu amigo, experto no creas sino lo que supieres de cierto.—"Do not believe what is said of your wife and friend, but what you know yourself to be true."—It teaches us

not to place much credit upon reports against our neighbours, as they frequently originate in malevolence or mistake.

De un solo golpe, no se derrueca un roble.—"An oak is not felled at one blow."—To great enterprizes we must use great exertions.—We say "Rome was not built in one day."

De villano favorecido y de Judio atrevido "libera nos."—"From a favorite clown, and from an impudent Jew, deliver us."

Dexemos padres y abuelos, por nosotros seamos buenos.—"Let us, independent of fathers and grandfathers, be good for our own sakes."—We should not be vain of hereditary honor, but endeavour to acquire it by our own merit.

Ne jactemus avos; nostris decoremur ab actis.

Dicen los niños en el solejar, lo que oyen à sus padres en el hogar.—"Children speak in the open air what they heard from their parents at the fire-side."—It recommends parents to observe great caution in their words and actions in the presence of their children, who, from want of discretion, repeat and imitate whatever they hear and see.

Dicente que eres bueno, mete la mano en tu seno. "If they tell you that you are good, place your hand on your heart."—That is, ask your conscience if it be true.

Dichoso el varon que escarmienta en cabeza agena y en la suya no.—"Happy the man who takes warning by others' misfortunes, and not his own."

Diga barba que haga.—"Let the beard advise what is best to be done."—Signifying, that a man should learn to depend upon his own judgment and experience.

Dila que es hermosa y tonarse se ha loca.—"Tell a woman that she is handsome, and she will run mad."

Dime con quien andas, diréte quien eres.—"Tell me what company you keep, and I will tell you who you are."

Magni refert quibiscum vixeris.

Dinero llama dinero.—"Money makes money."

Dineros de avaro dos veces van al mercado.—"Misers' money goes twice to the market." A reproof to stingy persons, who buy articles of inferior quality because of their cheapness, and are obliged afterwards to make other purchases.

Dineros y no consejos.—"Money and not advice." It is used to those who are always ready to give their advice unsolicited, and particularly when applied to for assistance.

Dios consiente y no para siempre.—"God permits, but not for ever."—It is used to remind immoral persons, who presumptuously repose upon God's forbearance and mercy, that he is likewise just, and that he punishes crime sooner or later.

Dios da el frio conforme à la ropa.—"God sends cold according to the covering."—Teaching, that God sends troubles according to each person's strength to bear them.

Dios desavenga, quien nos mantenga.—"God grant that disputes may arise, that I may live."—A lawyer's prayer for discord amongst his neighbours, that law-suits may ensue.

Dios dixo lo que será.—"God said what will be." By which is explained the doubt of the accomplishment of what we promise ourselves.

Solus Deus futura novit.

Dios es el que sana, y el medico lleva la plata. "It is God who cures, and the physician gets the money."—Applicable to persons of robust constitutions, who need not physicians; and meaning, that temperance and regimen cure more than medicine.

Dios hará merced, y aun tres dias sin comer.—"God will provide for you, and I shall fast three days longer."—A proverb in two parts: the first shews how he who wants for nothing comforts the poor wretch with the hope that God will provide for him, without offering any assistance himself; and the other alludes to the poor man's despair. It is applicable to those whose compassion never reaches their purse.

Dios me libre de hombre de un libro.—"God deliver me from a man of one book."—It alludes to a man who has studied some particular book, and who, upon all occasions, refers to it; fatiguing his auditors with quotations from it, not at all applicable to the subject at issue.

Dios no se queja, mas lo suyo no lo dexa.—"God does not resent, but not on that account does he forfeit his right."—Which signifies, that

although God may withhold his chastisement for our bad actions for some time, yet it will come when least expected.

Dios que da la llaga, da la medecina.—"God who gives the wound, gives the medicine."—Which teaches us, that we ought to hope for the remedy of our misfortunes from the same hand of God who sent them.

Dios te dé poder en villa, y en tu casa harina.—"God give you power in a town, and flour in your house."—That is, a man to possess power and influence amongst his neighbours, and wealth at home.

Disela tu una vez, que el diablo se la dira diez. "Tell it to her once, and the devil will tell it to her ten times."—That is, tell a woman she is beautiful, and that you are dying in love for her; the devil will always put her in mind of it.

Di tu razon, y no señales autor.—"Explain thy meaning, and give not the author's name."

Pandere rem facti, si vis, rem pandito facti,
Factoris, nomen dicere crede nefas.

Dixo el agua al vino, en hora buena vengais amigo.—"The water said to the wine, You are welcome, my friend."—A saying of a man who is fond of his wine.

Dixo el escarabojo à sus hijos venid aca mis flores!—"The beetle said to its young ones, Come hither, my flowers!"—Which explains, how passion and prejudice blinds our reason and judgment.

Dixo la corneja al cuervo, Quitate allá negro; y el cuervo à la corneja, Quitáos vos allá negra. "The rook said to the crow, Be off, you black fellow; and the crow to the rook, Be off yourself, my black lady."—Many reproach others with the same faults which they have themselves.—We say, "The pot calls the kettle black ——." They have another upon the same subject:—

Dixo la sarten à la caldera, Tirte allá cul negra. "The frying-pan said to the kettle, Stand off, black bottom."

Doce gallinas y un gallo, comen tanto como un caballo.—"A dozen hens and one cock eat as much as a horse."—Quere?

Do el maravedi se dexa hallar, otro deves alli buscar.—"Where you find a maravedi, there you must seek for another."—Pursue that business which you know suits you, and which has before turned to good account.

Do entra beber sale saber.—"Where drink enters, wisdom departs."—Which expresses, that excess in drinking stupifies the understanding.

Donde está el rey, está la corte.—"Where the king is, there is the court."—Which explains, that in matters of courtesy, we ought to distinguish the rank of the personage we address.

Donde fuego se hace, humo sale.—"Where fire is made, smoke arises."—There are some circumstances in life, which all our art and ingenuity cannot conceal.

Donde hay gana hay maña.—"Where there is a will, there is a way."

Donde las dan las toman.—"He who gives must receive."—He who defames another is generally slandered in return.

Donde menos se piensa salta la liebre.—"The hare starts from where she was least expected." We frequently meet with a sudden turn of fortune in our favor, when we least hope for it.

Casus ubique valet, semper tibi pendeat hamus.
Quo minime creditur gurgite piscis erit.

Donde no valen cuñas, aprovechan uñas.—"Where wedges do not answer, we must use our nails." When any work or undertaking cannot be performed by strength, we must use art and industry.

Donde os comieron la carne, que roan los huesos. "Where they ate your meat, let them pick your bones."—It alludes to persons who, after having spent their money upon strangers, return destitute to their friends.

Donde perdió la niña su honor? Donde habló mal y oyó peor.—"Where did the girl lose her honor? Where she spoke ill, and heard worse."—It shews the necessity of being reserved and modest in our behaviour and discourse, to avoid giving scandal.

Donde perdiste la capa, ahi la cata.—"Search for your cloak where you lost it."—We ought not to despond at our losses or disappointments, but endeavour, by industry and economy, to recover ourselves from them.

Donde quiera que fueres, haz como vieres.—"Wherever you go, do as others do."—We

should avoid appearing singular, and endeavour to conform to the customs of the country in which we reside.—We say, "When you are in Rome, do as Rome does."

Dum fueris Romæ, Romano vivito more.

Dormiré, dormiré, buenas nuevas hallarè.—"I shall sleep, I shall sleep, and I shall have good news."—Against those idle and negligent persons who promise themselves success.

Dormireis sobre ello, y tomareis acuerdo.—"Sleep over it, and you will comprehend the business." It teaches, that we ought to use much reflection upon matters of importance; to endeavour to understand them well before we determine upon the steps to be taken for their accomplishment.

Nocte interposita, melior sententia surget.

Dos amigos de una bolsa, el uno canta y el otro llora.—"Two friends of one purse, one sings, and the other weeps."—There is no friendship in a common purse.

Dos à uno meten la paja en el culo.—"Two to one thrust straw in one's breech."—Signifying, that there is no use contending against superior strength and number.

Dos à uno tornarme grullo.—"Two to one I shall change myself to a crane."—Signifying, that it is prudent to retreat when the strength of your adversary is superior to your own.

Dos pardales en una espiga, hacén mala liga.—"Two sparrows upon one ear of corn cannot agree."—Two persons struggling for the same end or interest never agree.

Dos pocos, y un mucho hacen à un hombre rico. "Two littles and one much make a rich man." The common interpretation of the proverb is, little shame and little conscience, and much impudence. We frequently observe, that they succeed better in making a fortune, than merit, with modesty and diffidence.

Dos potros à un can bien lo morderàn.—"Two colts to one dog will bite him well."—Shewing the advantage of numbers in a battle.

Dos tocados à un fuego, el uno està rostrituerto. "When two head-dresses are at one fire-side, one of them looks awry."—It alludes to the jealousy of two women kept by one man under the same roof.

Dos yernos à una hija.—"Two sons in law for one daughter."—Signifying, that a father must provide two suitors for his daughter, that if one does not succeed, she may have a chance of the other.

Do va mas hondo el rio, hace menos ruido.—"The deepest waters make the least noise."

Do vino el asno vendrá la albarda.—"From whence the ass came, the pack-saddle will follow."—Which denotes that the principal and accessary go generally together.

Duelos me hicieron negra, que yo blanca me era.—"Oh! how I grieve, black woman, that nature made me white!"—Shewing to what an extent sympathy may be carried! It is used ironically, when one pretends to much feeling for others.

Dueña que mucho mira poco hila.—"A duenna who gazes much sews little."

E.

Echar à uno badal à la boca.—"To put the muzzle upon one's mouth."—To reprimand a man sharply.

Echar à uno las cabras.—"To lay the goats at one's door."—A metaphorical expression, "To lay all the blame or burthen upon one person."—When several persons play for who shall pay the reckoning—we call it, "Hiding the horse."—It has its origin from the goat herds, who, when they feast upon any of their cattle, play among themselves who shall pay for it.

Echar azar en lugar de encuentro.—"To throw out instead of nicking at dice."—To be unfortunate, or to be disappointed in any thing.

Echar candado à los labios.—"To place a padlock on the lips."—A metaphorical expression, "To be silent or to keep a secret."

Echar el alma à las espaldas.—

or

Echarse el alma atras.—A metaphorical expression, "To throw the soul over the shoulders," or, "To throw one's soul behind him."—Which signify, that one has abandoned all sense of honor and principle.

Echar el cascabel al gato.—"To place the bell on the cat's neck."—A metaphorical expression, From the well known fable of the council of mice.

Echar el gato à las barbas.—A metaphorical expression, "To throw the cat at the beard."—To force a man to the necessity of defending himself against some difficulty or danger.

Echar la capa al toro.—"To throw one's cloak at the bull."—A metaphorical expression, To venture every thing to save one's life.—It is used from the practice of the bull fighters in Spain, who, when they are pursued by the bull, throw their cloak on his horns, by which means the man escapes, but the cloak is generally torn into pieces by the bull.

Echar lanzas en la mar.—"To cast spears into the sea."—*A metaphorical expression*, To rage and storm to no purpose.

Echarle la pulga, detras de la oreja.—A metaphorical expression, "To send him away with a flea in his ear."

Echar margaritas à puercos.—"To throw pearls to swine."—A metaphorical expression, When one addresses his discourse to an ignorant man, or, when a man is generous to a person who is ungrateful.

Echar un negocio en la calle.—"To throw a business in the street."—A metaphorical expression, To give publicity to an affair which ought to have been kept a secret.

El abad de lo que canta, yanta.—"The abbot lives by his chaunts."—Every one ought to live and maintain himself by his employment.

El ablano y el cabron en mayo tiénen sazon.—"Hazle nuts and cuckolds are in season in May."—The hazle nut is earlier in Spain than with us, owing to the difference in the climate. The month of May, in Spain, corresponds, with regard to the produce of the earth, with the month of August, in England, and then they are in season with us.

El ama bráva es llave de su casa.—"The strict mistress is a key of her house."—The strict regularity of the mistresses of families prevents many disorders and extravagancies of their servants.

El amigo que no presta y el cuchillo que no corta que se pierda poca importa.—"The friend who will not lend, and the knife that will not cut; if you lose them it is of little consequence."

El amor y la fe en las obras se ve.—"It is in one's works we discover love and faith."—We must judge by the testimony of a man's actions of his intentions.

El ansar de Cantinpalo, que salió al lobo al camino.—"The goose of Cantipalo, that went out to meet the wolf on the road."—Applied to those who expose themselves rashly to some loss or danger.

Obvius ecce lupo jactantior advolat anser.

El arroz, el pez y el pepino, nacen en agua y mueren en vino.—"Rice, fish, and cucumber, live in water and die in wine."—Which recommends us to drink wine with those things, to prevent their injuring the health.

El asno à la vihuela.—"The ass with a lute."—It is used when one attempts something he does not understand, and for which he is as unfit as an ass with a lute.

El asno que no está hecho à la albarda, muerde la atafarra.—"The ass that is not used to the packsaddle, bites his crupper."—Giving to understand how badly persons bear inconveniences who are not accustomed to them.

El avariento do tiene el tesoro tiene el entendimiento.—"Where the miser has his riches, there is his understanding."—Shewing the great love avaricious persons have for money.

"*Populus me sibilat; at mihi plaudo*
"*Ipse domi, simul ac nummos contemplor en arcâ.*" HOR.

El avariento rico no tiene pariente ni amigo.—"The rich miser has neither relation nor friend."—Avaricious people seldom have any compassion for the necessities of others.

El barato de Juan del Carpio.—"John del Carpio's reward received at play."—This John, they tell, waited upon a company of gamesters a whole night, attending to their calls, snuffing the candles, &c. At length they began to quarrel about their game, and from high words they came to blows. A scene of confusion and uproar followed, in which candlesticks and bottles flew about, with one of which poor John got his head broke, which was all he got for his trouble, loss of time, and rest. When a person gets for his services some loss or injury, instead of gain, it is said, he has got John del Carpio's reward.

El bien ò el mal à la cara sale.—"The good or the ill is seen in the face."—Which implies that our good or bad dispositions are indicated in the countenance.

El bien suena y el mal vuela.—"Good news is rumoured, and bad news flies."

Rectè facta sonant; at malè facta volant.

El bobo si es callado, por sesudo es reputado.—"A fool, if he be silent, is reckoned wise."

El buen amigo espejo del hombre.—"A good friend is a mirror."—Which teaches, that we ought to follow the advice of a sincere friend.

El buen pagador señor es de lo ageno.—"The good paymaster is master of others property."—Advice to be punctual in our payments, because by that means we obtain easily what we need from those who gave us credit the first time.

En aliena, parat qui fidus debita solvis.

El buen paño en el arca se vende.—"Good cloth is sold in the chest."—Signifying, that things of value do not require much display or puffing to shew their merit.

El buen vecino hace tener al hombre mal aliño.—"A good neighbour causes a man to be ill provided."—It is used as a reproof to persons who place too much reliance on the generosity of their friends, and neglect acquiring the means for their own subsistence.

El buey bravo, en tierra agena se hace manso.—"The fierce ox becomes tame on strange land."—Denoting, that in foreign countries, people behave themselves better, from not having the protection which they met with at home.

El buey quando se cansa, firme sienta la pata.—"The ox, when tired, plants his foot firmly." compared to a man advanced in years, who is slow and methodical.

El buey que me acornó, en buen lugar me echó.—"The ox that butted me, tossed me in a good place."—Which gives us to understand that that which appears a misfortune, is often the origin of prosperity.

El buey sin cencerro piérdese presto.—"The ox without a bell soon loses himself."—Shewing that we ought to use diligence in our concerns, to prevent our sustaining loss.

El buey suelto bien se lame.—"The free ox licks himself clean."—Alluding to the value of liberty.

El can de buena raza, si hoy no caza mañana caza.—"A dog of a good breed, if he does not hunt to-day, he will to-morrow."

El carnero encantado que fué por lana, y volvió trasquilado.—"The wonderful sheep that went for wool, and returned shorn."—It is used against covetous persons, who, by endeavouring to acquire more wealth, lose what they possessed.

El casado descontento, siempre esta en tormento.—"A discontented married man is always upon the rack."

El codicio y el tramposo facilmente se conciertan.—"A covetous man and a sharper easily agree." Avarice is so ruling a passion, that those who are governed by it commit the basest and most dishonest actions.

El conejo ido, el consejo venido.—"When the rabbit is gone, advice is given."—A reproof to persons for their neglect, when they have recourse

to remedies when it is too late. We say, "When the steed is stolen we lock the stable door."

El dar es honor, y el pedir dolor.—"To give is an honor, and to solicit a sorrow."

El dar limosna nunca mengua la bolsa.—"Giving alms never empties the purse."—There is a blessing attends those who are charitable; they never want what they give to the poor.

El dar y el tener seso ha menester.—"To give and to withhold require brains."—Signifying how necessary it is to observe prudence, in order that our liberality may not fall into the vice of prodigality.

El deudor no muera que la deuda en pie se queda. "So the debtor does not die the debt remains good."—A man may be at one time insolvent, but if he live, there is hope of his being able to pay his debts.

El dia que te casas, ò te matas ò te sanas.—"The day thou marriest, thou either killest or curest thyself."—It shews the prudence, caution, and counsel that ought to be observed before one changes his condition.

El dinero del sacristan, cantando se viene y cantando se va.—"The sacristan's money singing comes and singing goes."—That which is got with little trouble is soon spent. We say, "Lightly come, lightly go."

El dinero hace al hombre entero.—"Money makes the man perfect."—A man who has his fortune

already made, can easily act with uprightness and integrity.

Integer est judex quisquis non indiget auro,

El gato escaldado del agua fria huye.—"The scalded cat flies from cold water."—We say, "A burnt child dreads the fire."

El gaytero de Bujalance un maravedi porque empiece y diez porque acabe.—"To the bagpiper of Bujalance a maravedi because he begins, and ten because he finishes."—Bujalance is a town of Spain, in Andalusia, about ten leagues from Cordova. It is situated in a fine large plain, the soil of which is very fertile. The inhabitants are mostly rich, and are celebrated for their wit and gaiety. The climate is remarkably fine and healthful. This proverb is applied to those torpid and taciturn persons who never move or speak in company without an effort; but when they are once in motion they keep up an incessant bustle and noise.

Unum tibicen malus, ut canat accipit assem;
At canere ut cesset, postulat ille decem.

El golpe de la sarten aunque no duele tizna.—"The blow from a frying-pan, although it does not hurt, it smuts."—Which signifies, that calumny, although it be known as such, and does not appear to injure, generally leaves some stain upon the reputation.

El hijo del asno dos veces rozna al dia.—"The ass's colt brays twice a day."—Shewing how natural it is for children to imitate their parents, or scholars their masters.

El hijo del bueno sufre lo malo y lo bueno.—"The son of a good man suffers bad and good fortune."—Good education prepares the mind to receive, upon equal terms, the smiles and the frowns of fortune.

El hijo muerto y el apio en el huerto.—"The son dead, and the garlic in the garden."—*Alluding* to those who neglect the opportunity of freeing themselves from some misfortune; like the woman who forgot to administer garlic which she had in her garden, to her son, who was sick from indigestion.

El hijo que aprovece, a su padre parece.—"The son who propagates, is like his father."

El hilo por lo mas delgado quiebra.—"The thread breaks in the thinnest part."—Misfortunes generally fall upon those who are least able to bear them. We say, "The weakest goes to the wall."

El hombre es fuego, la muger estopa, venga el diablo y sopla.—"Man is fire and woman tow; the devil comes and sets them in a blaze."—Shewing the danger of frequent and familiar communication between men and women.

Ignis vulcani est vir, stupaque femina sicca,
Ecce venit flatus congeminare satan.

El hombre mancebo perdiendo gana seso.—"The young man by losing his money gains brains." Experience makes us all wise; but we must be careful that it is not too dearly purchased.

El hombre metido en afrenta hace por treinta.—"A man driven by distress does as much as thirty."—Necessity and despair have made men perform extraordinary actions.

El hombre necesitado cada año apedreado.—"The poor man has his corn destroyed by hail every year."—We generally find that persons who are in adversity, find only new visitations of misfortune.

El hombre perezoso en la fiesta es acucioso.—"The indolent man is diligent at a feast."—It implies that lazy persons are generally very active at meals; and also, it alludes to those who neglect their work, and are very busy at unseasonable times, to make up for their lost time. In this sense it would be, "The indolent man is diligent on a festival."

El hombre prôpone y dios dispone.—"Man proposes, and God disposes."—Which teaches us that the success of our determinations depends entirely on the will of God.

El hueso y la carne duèlense de su sangre.—"Flesh and bone feel pain from the blood."—Parents, in their affection for their children, suffer pain and anxiety for the troubles they feel, although they themselves may be labouring under adversity.

El huesped y el pece à tres dias hiede.—"A guest and a fish stink on the third day."—A broad hint to persons not to intrude upon their friends.

El hurtar es cosa linda si colgasen por la pretina. "Stealing would be a trifling offence if they hanged persons by the girdle."—It is the fear of punishment, and not from a love of virtue, which deters many from committing crime.

El Judio azotó su hijo porque ganó la primera.—"The Jew whipped his son because he won the first time."—It alludes to the old trick of gamesters, who generally let their adversaries gain the first game.

El lobo está en la conseja.—"The wolf is in the council."—It is used to put persons upon their guard, when they are speaking ill of an individual who happens to be present, or who enters at the time unnoticed.

El lobo pierde los dientes, mas no los mientes.—"The wolf loses his teeth, but not his inclinations."—It alludes to a worn-out debauchee.

"*Lusisti satis, edisti satis, atque bibisti.*
"*Tempus abire tibi est.*" HOR.

El lobo y la vulpeja ambos son de una conseja.—"The wolf and the fox are both of one gang." The proverb is used against two persons not worthy of confidence.

El mal cobrador hace mal pagador.—"The bad receiver makes a bad paymaster."—A reproof to those who neglect their own interests, which occasions others to withhold from them what is their due.

Vel optima nomina non appellando mala fiunt.

El mal del milano, las alas quebradas y el pico sano.—"The kite's malady, its wings broken and its bill sound."—Applicable to cowards, who speak valorous things, and shew a courage they do not possess.

El mal entra à brazadas y sale à pulgadas.—"Ill luck enters by arms full, and departs by inches." That which is lost in an hour may require one's life to recover.

El malo para mal hacer, achaques no ha menester. "The wicked, to commit evil, do not want excuses."—We say, "'Tis an easy matter to find a staff to beat a dog."—Pride and cruelty never want a pretence to do mischief; which is exemplified in Æsop's wolf and the lamb.

Improbus ut noceat: causa non indiget ulla.

El malo siempre piensa engaño.—"The bad man always thinks himself cheated."—The sharper, conscious of his own want of honesty, suspects that other people want to cheat him.

Ex propio ingenio vis nequam fingere cunctos.

El mal paño descubre la hilaza.—"Bad cloth discovers the thread."—That is, it is soon threadbare. It alludes to persons of worthless characters.

El mal pajarillo la lengua tiene por cuchillo.—"The tongue of a bird of prey serves for a knife."—Alluding to malicious persons, who speak ill of their neighbours.

El mandar no quiere par.—"To command must be the duty of one person."—There must be no sharers in sovereignty.

Nec par imperio, sociusve admittitur ullus:
Sol rex astrorum solus et unus agit.

El marido antes con un ojo que con un hijo.—"A husband rather with one eye, than with a son." It is advice to the ladies in their choice of a husband.

El mar pasado el santo olvidado.—"When we have crossed the sea, the saint is forgotten."—It alludes to persons who, in a storm at sea, make

vows to heaven of atonement for their past crimes, and of amendment for the future, if they escape from their danger; but when they get safely on shore, they forget all their perils and their promises.

El mejor lance de los dados es no jugarlos.—"The best cast at dice is not to play."

El mejor nadador es del agua.—"That swims best which lives in water."—He who exposes himself frequently to risks, trusting to his own ability and judgment, generally suffers from them.

El mejor pienso del cavallo, es el ojo de su amo.—"The horse's best allowance of corn is his master's eye."—We say, "The master's eye makes the horse fat."

El melon, y el casamiento há de ser acertamiento.—"The melon and marriage must depend upon good luck."—Which alludes to the uncertainty of success in those things, as they generally depend more upon chance than choice.

Sponsa pepoque bonus faustæ sunt munera sortis.

El melon y el queso, tomalo à peso.—"Weigh cheese and melon."—The heavier they are the better.

El melon y la muger, malos son de conocer.—"A melon and a woman are hard to be known."—They are not to be trusted by their outward appearance.

El mentir y el compadrar, ambos andan à la par. "Gossiping and lying go hand-in-hand."—It alludes to promiscuous and affected friendships:

all the parties conspiring to deceive one another.

Mentitor socius, crebó mentitur amicus:
Ergo hominum dicas cui bona danda fides?

El montañes por defender una necedad dice tres.—"The mountaineer, to defend one foolish saying, says three more."—Alluding to their want of education.

El mozo del Gallego que andaba todo el año descalzo, y en un dia quería matar al zapatero.—"The Gallician's servant, who went bare-footed all the year and in one day would kill the shoemaker."—Applicable to persons who, having had time and opportunity for the performance of a work, allowed them to be lost, and wish afterwards to make amends for their neglect, by violent hurry and exertion.

El mozo perezoso por no dar un paso da ocho.—"The lazy servant, to save going one step, goes eight."—We say, "Lazy folks take the most pains."

El mozo y amigo, ni pobre ni rico.—"A man servant and a friend must be neither poor nor rich."

El mozo y el gallo, un año.—"A man servant and a cock for one year."—Signifying, that it is expedient to change a cock and a servant often; the former because he soon loses his vigour, and the latter, by long standing, does not serve with so much diligence.

El mucho desórden trae mucho orden.—"Much disorder brings with it much order."—Signifying

that extravagance obliges one to live more economically.

El muerto en la huesa y el vivo à la mesa.—" The dead man in the grave, and the living at the table."—It shews, that our best friends are soon forgotten after their death.

El negocio huele à ajos.—" The business smells of garlick."—The proceeding has a knavish appearance.

El ojo del amo engorda el caballo.—" The eye of the master fattens the horse."—Shewing how advantageous it is for every person to attend personally to his own affairs. We say, " The eye of the master does more work than both his hands."

El ojo limpiale con el codo.—" Clean your eye with your elbow."—It alludes to the danger of tampering with the eyes, and means that they must not be touched.

El perro con rabia à su amo muerde.—" The mad dog bites his master."—It alludes to persons of ungovernable tempers, who, when enraged, know not what they do; and teaches us that we should not contend with them whilst under the influence of those fits, no more than we should do with mad men.

El perro del herrero duerme à las martilladas, y despierta à las dentelladas.—" The blacksmith's dog sleeps at the noise of the hammer, and wakes at the grinding of the teeth."—A reproof to those who are deaf to the wants of others, and alive to their own pleasures and gratifications.

El perro flaco todo es pulgas.—"The lean dog is all fleas."—Signifying, that an unfortunate person, suffering from disappointment and poverty, is shunned by his friends and acquaintances; like the dog, hungry and lean, gets nothing but fleas, and they devour him.

El peso y la medida sacan al hombre de porfia.—"Weight and measure keep a man from disputes."—Uprightness and integrity will carry a man through the world. We say, "Honesty is the best policy."

El pez que busca el anzuelo, busca su duelo.—"The fish who seeks the fish hook, seeks his ruin." It is a serious error to let ourselves be caught by appearances, which are generally deceiving.

El pie del dueño estiercol para la heredad.—"The master's foot is manure to the estate."—It shews the importance of the presence of the master for the improvement of his property.

El pito pierdese por su pico.—"The wood-pecker loses itself by its bill."—From the noise it makes, it is discovered and caught. Applicable to persons whose tongues are always in motion, by which they betray themselves and their affairs to their prejudice.

El pollo de enero, á San Juan es comedero.—"A January chicken is fit to be cooked at Midsummer."—Chickens hatched in January are in season in Midsummer.

El polvo de la oveja, alcohol es para el lobo.—"The dust from sheep is antimony for the wolf."—Which teaches how little persons care

for the injury which may follow the gratification of their tastes.

Nec lucrum optantem metuenda pericula tardant:
Pulvis ovis sanat lumina fracta lupi.

El porfiado albardan comera tu pan.—"The persevering buffoon will eat thy bread."—Meddling people, however frequently they may be rebuffed, will return when they know they will obtain something.

El puerco sarnoso revuelve la pocilga.—"The hog with the itch disturbs the pig-stye."—We say, "One scabby sheep spoils the whole flock."—By which is meant, that in communities and republics those persons are the most clamorous who have been the most disappointed, and consequently are more irritable and unrestrained.

El que à quarenta nó atura, y à cincuenta no adevina à sesenta desatina.—"He who at forty cannot undergo fatigue and labour, or at fifty does not possess foresight, at sixty he will be either a madman or a fool."

Delirat senior, qui non præsciscit adultus.

El que compra y miente, su bolsa lo siente.—"He who buys and lies suffers in his purse."—There are many persons who wish to be thought to possess artifice and address to make great bargains, for which purpose they state prices at which they make their purchases less than they actually paid for them.

El que desalaba la yegua, ese la lleva.—"He who dispraises the mare carries it away."

El que es enemigo de la novia no dice bien de la boda.—" The enemy of the bride does not speak well of the wedding."—We ought not to place much credit upon the reports of angry and revengeful persons.

El que está en la aceña muele, que no el que va y viene.—" He who remains in the mill grinds, not him who goes and comes."—In order to succeed in our objects, we must be patient, constant, and persevering.

Que mole adest, non qui cursitat, ille molit.

El que fué monacillo, y después abad sabe lo que hacen los mozos detras del altar.—" He who was first an acolyte, and afterwards an abbot or curate, knows what the boys do behind the altar."—Men generally judge of the conduct of others in a particular station, by what their own had been under similar circumstances.

El que ha de ser bachiller, menester ha deprender. " He who wishes to be a bachelor must first study."—We must use the necessary means in order to obtain the object of our wishes.

El que lleva la renta que adobe la venta.—" Let him who receives the rent repair the inn."—He who receives the profits must be at the expence.

El que malas mañas ha, tarde ó nunca las perdera. " He who has bad habits, late or never leaves them off."—Confirmed habits in a vicious character, are with difficulty left off or changed.

Quo semel est imbuta recens servabit odorem testa diu.

El que mal pleyto tiene à barato lo mete.—"He who has a bad law suit, treats it lightly."—It is applicable to persons who, being in the wrong themselves, endeavour to pervert the truth, and perplex others.

El que no te ama, burlando te difama.—"He who does not like thee, will defame thee in jest." Which teaches that we ought to avoid jokes which have a malicious tendency.

Qui te non bene amat, ludens convicia tentat.

El que no tiene muger muchos ojos ha menester. "He who has not a wife, has need of many eyes."—It alludes to the utility of a wife in the management of domestic affairs.

El que pierde, jugará si el otro quiere.—"He who loses will play on if his antagonist will allow him."—It refers to the tricks of gamesters, who decoy the unknowing, by letting them win a few games in the beginning, to encourage them to continue playing, and thereby dupe them of their money.

El que solo se come su gallo, solo ensilla su caballo. "He who eats his fowl alone must saddle his horse alone."—Signifying that he that refuses to share what he has, must not expect assistance from others.

El que te dice la copla, ese te la hace.—"He who repeats the verse to you, he it is who made it;" Signifying, that he who repeats a lampoon upon another in his presence, is as guilty as if he were the author of it.

El que tiene bua ese la estruja.—"He who has a pustule must remove it himself."—No one is so interested in remedying an evil as he who suffers from it.

El que tiene tejado de vidrio, no tire piedras al de su vicino.—"He whose house is tiled with glass must not throw stones at his neighbour's tiles."—He who has faults of his own must not begin first to upbraid his neighbour.

El rey va hasta do puede, y no hasta do quiere.—"The king goes as far as he can, and not so far as he will."—It signifies, that we ought to be satisfied with our condition in life; and that even a king must be limited in his desires.

El rico come quando quiere, y el pobre quando tiene y puede.—"The rich man eats when he pleases, and the poor man when he can."

El ruin mientras mas lo ruegan mas se estiende. "The more you court a mean man the statelier he grows."

El salir de la posada es la mayor jornada.—"The going out of the tavern is the best part of the journey."—Shewing, that when an undertaking is commenced with spirit and good will, with a determination to meet and conquer difficulties, it generally succeeds.

El sastre del Campillo, coser de baldè y poner el hilo. "The tailor of Campillo sews for nothing and finds thread."—Campillo is Spanish for a little field, and it is also the name of a small town in Valencia.—The proverb means, to work for nothing; alluding to a person who sent his

clothes to be mended, and paid nothing to the tailor.—Vide Quix. vol. i. cap. 18.

El secreto de Anchuelos.—"The secret of Anchuelos."—It is used when one tells something as a secret, which is known to every body. The proverb has its origin from a shepherd and shepherdess of the town of Anchuelos, which is situated between two hills. It is said that they kept up an amorous communication by bawling to each other, so that every thing they said was heard by the town's people underneath them, yet they requested each other to keep what passed between them a secret.

El sermon sin Agustino, olla sin tocino.—"A sermon, without quotations from St. Agustin, is like an olla without bacon."—An olla without bacon is considered by the Spaniards as very unsavory.

El socorro de Escalona, quando llega el agua, es quemada la villa toda.—"The help of Escalona: when the water arrives the town is burnt." It is said that the town was once on fire, and from the difficulty of getting water up to it, it was burnt down. Escalona is eight leagues from Toledo; it is built upon a hill, and the river Alberche runs at the foot of it. It derives its name from the city of Ascalon, in the Holy Land. The proverb is used when a remedy comes too late. We say, "A day after the fair," or "After meat, mustard."

El tiempo cura al enfermo, que no el unguento.—"Time cures the sick man, and not the ointment."—Signifying, that time is the most efficacious medicine for all ills.

El tocino del paraiso para el casado no arrepiso.—"The bacon of paradise for the married, not for the repentant."—Meaning, that it is very rare that persons do not repent of being married.—We have the legacy of Dunmow, that whatever married couple will go to the priory there, and swear they have not repented of their marriage within a year and a day after it took place, shall receive a flitch of bacon.

El tramposo presto engaña al codicioso.—"The sharper soon cheats the covetous man."—By studying his humour, and flattering it with the prospect of great gain at a trifling risk.

El trigo acostado, el dueño levantado.—"The corn when laid down, the master gets up."—Which signifies, that when the corn lays by the weight of its ears, the master rises with the hope of gain that will result to him from it.

Inclinata seges domini dat surgere censum.

El verano tavernera, y el invierno panadera.—"In summer a vintner, and in winter a baker." Trades chosen for the conveniency of the season.

El vestido del criado dice quien es su señor.—"The servant's cloathes tell who is his master."—Which shews, that the conduct of the servants generally indicates the character of the master.

El viejo en su tierra y el mozo en la agena, mienten de una manera.—"The old man in his own country, and the young man in a foreign country, are equally liars."—The former, in relating the history of his years past, and the young one of his travels, take a liberty of giving scope to their imagination.

El viejo por no poder, y el mozo por no saber dexan las cosas perder.—"The old man for want of strength or vigour, and the young one for want of knowledge, cause loss and confusion."

El viejo que se cura, cien años dura.—"The old man who cures himself, lives a hundred years." Which shews how good regimen tends to prolong life even at an advanced age.

Centum annos vivit longævus vivere curans.

El viento y el varon no es bueno de Aragon.—"The wind and the men from Aragon are not good." It is an old saying of the Castilians.—The wind from Aragon is north east, which is considered unhealthful at Madrid. With regard to the men, Castile and Aragon were formerly governed by several kings, which kept them in a state of enmity, and hence the proverb.

El vientre ayuno, no oye à ninguno.—"An empty stomach will not listen to any thing."

El villano en su tierra, y el hidalgo donde quiera. "The clown is best in his own country, and the gentleman any where."

El vino bueno, no ha menester pregonero.—"Good wine needs no cryer."—We say, "Good wine needs no bush."

El vino como rey, y el agua como buey.—"Wine like a king, and water like an ox."—It advises us to use water in abundance, as a beverage, and wine sparingly, to avoid its pernicious effects on the mind and constitution.

More bovis lympham, regis bibe more lyæum.

El usar saca oficial.—"Use makes the workman." Or, "Practice makes perfect."

En arca abierta el justo peca.—"The just man sins in an open chest."—We say, "Opportunity makes the thief."

En arca de avariento el diablo yace dentro.—"The devil lies down in the miser's chest."—We say, "What is got upon the devil's back is spent under his belly."

En boca cerrada no entra mosca.—"In a shut mouth flies do not enter."—It teaches, that in general it is prudent to be silent.

En boca del Aragones, no hay mal pez.—"In the mouth of an Aragonian no fish is bad."—The kingdom of Aragon is situated a great distance from the sea; fish, therefore, is very rare and dear.

En buen año y malo ten tu vientre reglado.—"In a good or a bad year, keep your bowels regular."—In a scarce or an abundant year, we ought to observe temperance in our living.

En buen dia, buenas obras.—"The better day the better deed."

En cabeza loca, no dura toca.—"On a mad head, a hood remains a short time."—Light and giddy persons are seldom of one mind for any length of time.

En cada casa cuecen habas, y en la nuestra à calderadas.—"In every house they boil beans, but in ours by kettles full."—Which signifies, that we all have our troubles, but each person considers his own the greatest.

En cada sendero, hay su atolladero.—"In every path there is a dirty place."—There is no conveniency without some inconveniency.

En cada tierra su uso, y en cada casa su costumbre. "Every country has its fashion, and every house its private custom."

Lex populo est cuivis, mos est et cuique domorum:
Usibus et patriis vivere quisque valet.

En casa del abad comer y llevar.—"In the abbot's house eat and carry away."—It alludes to the abundance of every thing which is to be found in the houses of rich clergyman.

Curio convivis vescenda ferendaque præbet.

En casa del ahorcado no se ha de mentar la soga. "In the hangman's house you must not speak of the rope."—We should not, in the presence of another, allude to any circumstance which might, in the slightest manner, give him pain or disgust.

Ne restim memores apud ipsum reste necatum.

En casa del bueno el ruin cabe el fuego.—"In the good man's house the wretch is by the fireside."—Signifying, that a worthy man will give the best part of his house to the most miserable.

En casa del gaytero todos son danzantes.—"In the bagpiper's house they are all dancers."—The character of a master extends throughout the whole of his family.

Sunt tibicinibus plenæ tibicinis ædes.

En casa del herrero cuchillo de palo.—"In a smith's house the knife is made of wood."—Expressing, that where they have the means and opportunity of procuring and enjoying the comforts of life, we generally find them most wanting.

En casa del Moro no hables Algaravia.—" Do not speak Arabic in the Moor's house."—It recommends not to attempt to speak upon a subject of which we are ignorant, particularly in the presence of one who is a master of it.

En casa del oficial asoma el hambre, mas no osa entrar.—" In the house of a mechanic, hunger peeps, but dares not enter it."—Which inculcates, that he who understands any trade or profession, and attends to his duty, never wants wherewith to support himself.—They also say, " *Quien ha oficio ha beneficio.*"

En casa del ruin la muger es alguacil.—" In the house of a spiritless fellow, the wife is magistrate."—We say, " The grey mare is the better horse."

En casa del tahur poco dura la alegria.—" Joy lasts but a short time in a gamester's house." Shewing the uncertainty and anxiety of a gamester's life.

En casa de muger rica ella manda, y ella grita.—" In the house of a rich woman, she commands and she scolds."

Femina dives opum tectis dominabitur amplis,
Vocibus, imperio, munere; fronte, mana.

En casa de tia, mas no cada dia.—" To your aunt's house, but not every day."—To observe a respectful intercourse with our nearest friends.

En casa llena presto se guisa la cena.—" In a house well provided, the supper is cooked quickly." Where there is an abundance of means, we can easily accomplish our wishes.

En castilla el caballo lleva la silla.—"In Castile the horse carries the saddle."—Which implies, that in the kingdom of Castile, the son succeeds to the titles of his father, although his mother be a plebeian.

En caza y en amores, entras quando quieres, y sales quando puedes.—"Enter upon love and hunting when you will, and leave off when you can." When a man is once engaged with either he cannot be free at pleasure.

Encomendar las ovejas al lobo.—"To commend the sheep to the wolf."—It is used when an individual of extravagant and irregular habits is entrusted with some important business.

En el andar y en el beber, se conoce la muger.—"A woman is known by her walking and drinking."—It is explained, that if a woman be fond of walking abroad, or of sipping cordials, she is of little worth.

En el azogue quien mal dice mal oye.—"He who speaks ill in a public place, hears ill also."—Which signifies, that he who speaks ill of others in public, is punished by hearing others speak ill of him.

En el escudillar verás quien te quiere bien y quien te quiere mal.—"In helping you to soup, you will see who likes you, and who dislikes you." 'Tis the manner of conferring a favor which gives it value.

En el mejor paño cae la raza.—"The best cloth has uneven thread."—Signifying, that nothing is perfect.

"Whoever thinks a faultless piece to see,
"Thinks what ne'er was, nor is, nor e'er shall be." POPE.

En el paño mas fino, se ve mas la mancha.—"A spot is most seen upon the finest cloth."—In proportion to our rank and respectability our actions are more strictly observed.

En el rio do no hay peces, por demas es echar redes. "It is in vain to cast nets into a river where there are no fish."

Enero y Febrero comen mas que Madrid y Toledo. "January and February eat more than Madrid and Toledo."—Alluding to the herdsmen and others who deal in cattle, to express the quantity they dispose of, and the scarcity of pasture in those months.

En este mundo cansado, ni bien cumplido, ni mal acabado.—"In this troublesome world, no good is accomplished, nor evil at an end."—Which teaches, that true happiness in this world is never enjoyed, and that calamity generally accompanies us.

Gaudia deficiunt; durant incommoda vitæ.

Engañame en el precio, y no en lo que merco.—"Cheat me in price, but not in the goods I purchase."

En hoto del conde no mates al hombre.—"Do not kill a man confiding on an earl."—It alludes to the danger to which one is exposed, who, at the instigation of some great personage, commits crimes, and afterwards confides upon his protection.

Non mala patrabis præcellenti auspice fultus.
Auspex namque perit; tunc malè facta lues.

En la boca del discreto lo publico es secreto.—"In the mouth of a discreet person, that which is public is a secret."—Shewing, with what prudence wise men treat secrets.

En la boda quien menos come es la novia.—"At the wedding the bride eats the least."—At all entertainments the host enjoys himself the least, on account of the attention he must pay to his guests.

En la muerte del asno, no pierde nada el lobo.—"The wolf is no loser by the ass's death."—It alludes to wary and trickish persons, who, at the death or ruin of a rich person, generally profit by it.

En largo camino y chico meson conoce el hombre su compañon.—"A man knows his companion in a long journey and a small inn."

En la venta de Landino, mas dan por el agua que por el vino.—"At the inn of Landino they pay dearer for water than for wine."—Because there are abundance of vineyards about the country adjacent, and water is brought from a distance.

En la vida muger, tres salidas ha de hacer.—"A woman must go out but thrice in her life-time." *Id est,* to be christened, to be married, and to be buried.—The Spaniards entertain a bad opinion of those ladies who are fond of walking in public places.

En los nidos de antaño, no hay paxaros hogaño.—"In last year's nests there are no birds of this year."—That we should profit by an opportunity from the difficulty of recovering it when it is once lost.

En manos está el pandero, que le sabrá bien tocar. "The instrument is in the hands of one who knows well how to play upon it."—Signifying, that he who has the business in hand, knows how to conduct it.

En menos de un credo.—"In less time than a man can say his creed."—When a man promises to do something in a short time.

En nombrando al ruin de Roma luego asoma.—"In speaking of the thief of Rome, he immediately appears."—We say, "Talk of the devil and he will appear."

En que bodegon hemos comido juntos?—"In what cellar have we dined together?"—It is used to those persons who assume familiarities, and take liberties with their superiors.

En salvo está el que repica.—"He is out of danger who rings the bell."—Meaning, an alarm bell in a belfry.

En tiempo de higos no hay amigos.—"In the time of figs there are no friends."—A reproof to those who, in prosperous circumstances, forget their needy friends.

Dives opum venuit, quos incoluerat amicos.

En tiempo helado, el clavo vale un caballo.—"In frosty weather a nail is worth a horse."—Because, if his shoes be not well fastened, he may fall and break his knees.

En tierra agena la vaca al buey acornea.—"In a strange land, the cow butts the ox."—Which signifies, that he who is in want of shelter and

protection, any one, however inferior, dares to insult him.

Extorres ipsa pungit imbecillitas.

En tierra de ciegos el tuerto es rey.—"In a country of blind people, the one-eye'd man is king." Signifying, that he who has a little learning is considered the first amongst the ignorant.

En tierra de señorio, almendra y guindo; y en tierra real, noguera y moral.—"On a lord's lands almond and cherry trees, and on crown lands walnut and mulberry trees."—That is, advising not to plant on the lands of a lord any other than almond or cherry trees. The walnut and mulberry trees last longer, and are of greater value and utility, and therefore recommended to be cultivated on freehold property.

Entre Abril y Mayo haz harina para todo el año. "Between April and May make flour for the whole year."

Entre amigos honrados cumplimientos son excusados. "Compliments between intimate friends are dispensed with."

Nil bellatores inter, nil inter amicos
Blandis verba sonis officiosa valent.

Entre dos amigos un notario y dos testigos.—"Between two friends, have a notary and two witnesses."

And others say,

Entre dos hermanos dos testigos y un notario.—"Between two brothers, have two witnesses and a notary."—It recommends this form and security, not from the want of confidence in the

friendship of the parties, but more strongly to maintain it against losses and disputes.

" ——— Friends now fast sworn,
" Whose double bosoms seem to wear one heart,
" Whose hours, whose bed, whose meal and exercise
" Unspeakable, shall within this hour,
" On a dissention of a doit, break out
" To bitterest enmity." SHAK.

Firma sit ut vobis omni concordia vita
Testibus ac scripto sit retinenda fides.

Entre dos ruins no hay que escoger.—" There is no choosing between two things of no value."—We say, " There is never a barrel a better herring."

Entre hermanos no metas tus manos.—" Do not interfere with brothers."—It is a troublesome and unthankful office, and frequently occasions the ill will of the parties towards the third person.

Entre padres y hermanos no metas tus manos.—" Between fathers and brothers do not put your hands," or, Do not interfere with them.—It advises us not to interfere with the disputes of families; because to-day they quarrel and to-morrow they become friends again; or, what frequently happens, the interference of a third person serves but to widen the breach, and occasions him afterwards to experience the ill will and resentment of all the parties.

Entretanto que cria amámos 'al ama; en pasando el provecho, luego olvidada.—"Whilst the child suckles we like the nurse; but when it is

weaned we forget her."—Which, in general persons only are valued are of use to others.

Entre uñas y plato entra el gato.—"betwixt the fingers and the dish."—there is many a slip between the cup and the lip."

En tu casa no tienes sardina, y en la agena, pides gallina.—"In your own house you have not a pilchard, and you ask for fowls in that of another person."—*It alludes to persons who live upon the commonest fare at home, and are dainty abroad.*

En venta y bodegon paga à discrecion.—"At an inn or a wine cellar pay at discretion."—It shews, that one must submit to the charges of the landlord at either place.

En verano por calor y en invierno por frio nunca le falta achaque al vino.—"There is never wanting an excuse for drinking—Wine is good in summer on account of the heat, and in winter it is good to keep out the cold."

En vino y ni en toro, no eches tu tesoro.—"Do not lay out your money in wine nor bulls." Bull fanciers in Spain frequently ruin themselves. Large sums are staked at the bull feasts upon the respective merits of the bulls of different provinces.

Esa es la derecha, y la torcida la del candil.—"This is the right thing, and the other is the wick of the candle."—It is used as a taunt to those who commit blunders, or mistake one thing for another, quite its opposite.

Escarbó el gallo, y descubrió el cuchillo.—"The cock scraped, and discovered the knife."—

Those who talk much for the purpose of prov-
the falsehood of a report which vexes them,
rally discover something they ought to have
ncealed.

Escoba desatada, persona desalmada.—" An aban-
doned person is like a broom untied."—Shew-
ing the evil effects of disorder in our conduct
or affairs, and how difficult it is to reform or
adjust them.

Escribe antes que des y recibe antes que escribas.
" Write before you give, and receive before
you write."—Suggesting the caution we ought
to observe in our transactions to avoid the
losses which neglect and too much confidence
occasion.

Escuchas al agujero, oirás de ti mal y del ageno.
" Loiter at the hole, and you will hear, your-
self and others spoken ill of." — We say,
" Listeners seldom hear any good of them-
selves."

Escudero pobre, taza de plata y olla de cobre.—
" A poor squire ought to have his cup of silver
and his kettle of copper."—That is, although
they may cost more money at first, they will
last the longer, and in time will be the
cheapest.

Ese te hizo rico, que te hizo el pico.—" He made
thee rich who made thee a mouth."—It shews
the advantages which arise from a man's ob-
taining the means of subsistence by his own ex-
ertions.

Es franco como un gavilan.—" He is as liberal as
a hawk."—It is applied to a person of a liberal
and grateful disposition.

Es hombre muy llegado à las horas de comer.—"He is a very-punctual man at dinner hours."—Signifying that a person is very punctual and attentive in every thing which suits his own convenience.

Es muy hijo de su padre.—"He is a true son of his father."—Said of one who in his appearance resembles his father's character.

Eso le está como al asno los corales.—"That becomes him as a coral does an ass."—We say, "'Tis not for asses to lick honey."

Eso se hace lo que à Dios aplace.—"That is done what God pleases."—Signifying, that nothing happens without God's pleasure or permission.

Eso se quiere la mona piñoncitos mondados.—"How fond the monkey is of pine-apple kernels."—It is used as a sneer at a person who is desirous of reward, without having any claim to it, by his industry or merit.

Eso serar como ver el buey volar.—"That is as probable as to see an ox fly."

Esperar del lobo carne.—"To expect meat from the wolf."—Signifying that we ought not to expect from a person of a vicious and profligate character any moral behaviour.

Estar à los pies de los caballos.—"To be at the horses feet."—To be heart broken, and shunned by every body—the last stage of human misery.

Estar como el alma de Garibay.—"To be like the soul of Garibay."—That is, not to meddle nor make with any body, or take a side of any question, or belong to any party.

Inertem, desidiosum, otiosum esse.

Estar como el diablo apareció à San Benito.—"To be as the devil appeared to San Benedict,"—that is, start naked.—It is said, in the life of that Saint, that the devil, to tempt him, appeared to him in the form of a naked woman.

Estar como una castañuela.—"To be like a castanet."—To be very merry.

Estar con el alma entre los dientes.—"To be with one's soul between the teeth."—Which shews, that one is in danger of dying with fear.

Estar con el pie en el estribo.—A metaphorical expression.—"To have one foot in the stirrup." To be just ready to set out upon a journey, or to undertake any thing.

Estar con la candela en la mano.—"To be with the candle in the hand."—It is said of a sick person at the point of death.

Estar criado entre algodones.—"To be bred between cotton."—A mode of expression signifying how delicately one is treated, or has been brought up.

Este mundo es golfo redondo, y quien no sabe nadar, vase à lo hondo.—"This world is a round gulf, and he who cannot swim must go to the bottom."—It alludes to the skill and address which are necessary for persons to possess to enable them to succeed in this life.

Este nuestro hijo Don Lopez, ni es miel ni hiel, ni vinagre ni arrope.—" Our son Don Lopez, is neither honey nor gall, nor vinegar nor syrup." We say, " He is neither fish nor flesh."

Este tira dardo, que se precia del arado.—" He throws a good dart who boasts of the plough." Which implies, that he who is accustomed to hard labour in the fields, makes a good soldier.

Esto de mi casamiento es cosa de cuento, quanto mas se trata mas se desbarata.—" This affair of my marriage is a long story, the more we speak of it, the more confused it is."—Which teaches that two much prolixity and caution in business generally occasions confusion.

Es una cosa acabada.—" He is a consummate thing."—A familiar expression, ironically used of persons, with regard to their talents, conduct, &c. to denote that they are not of any worth.

Nequam, vilis.

Es un bamboche, ò parece un bamboche.—" He is a bamboche, or he looks like a bamboche."—Bamboche means a rough sketch of a landscape. It is applied to a short and fat person, with a very red and bloated countenance, and who is a *bon vivant*.

Es un Juan de buena alma.—" He is a John of a good soul."—Applicable to a man of excessive softness and good nature, who is never made uneasy, or put out of his way by any thing that happens.

Vir bonus, et simplex.

F.

Falso por natura, cabello negro, la barba rubia.—"He is naturally false who has black hair and a fair beard."

Faltarle ha el agua.—"He will be in want of water."—Applicable to an indolent person, or to an unfortunate one, with whom every thing fails.

Fiado y bien pagado, no disminuye estado.—"To have credit and to pay regularly does not lessen wealth;"—On the contrary, it increases it—his respectability and punctuality become more generally known, and gains him respect and esteem.

Fiar de Dios, sobre buena prenda.—"To trust in God upon good security."—It is applied to a charitable person; also, it is used by the poor when speaking of the rich who trust in God, that they have good estates for their security.

Flebotomia, sacar de tu bolsa y echar en la mia.—"Phlebotomy, to take money from your purse and to put it into mine."—The Spaniards have a great dislike to bleeding, on which account they use this proverb, considering the best bleeding is that of another's purse into your own.

Fortuna te dé Dios hijo, que el saber porco le basta. "God has given you a fortunate son, and if he understands pork, it is sufficient."—Signifying, that the merit of individuals is very seldom attended to.

Fortuna y aceytuna, à veces mucha y à veces ninguna.—"Fortune and olives are alike, sometimes a man has an abundance, and at other times not any."

Frayle que fue soldado, sale mas acertado.—"A friar who had been a soldier turns out a more pious and moral man."—Signifying, that a man who had mixed with the world, and had participated in its pleasures and dissipations, when he retires from it and becomes a religious character, he is generally more moral and edifying.

Frayle que pide por Dios pide para dos.—"A friar who asks alms for God's sake begs for two."—Explaining, that in works of charity they who receive them are not only benefitted, but also they who confer them, by the favor they receive from God.

Fruta de locos, miranla muchos y gozanla pocos.—"The fruit of mad men many gaze on, and few enjoy."—To court what cannot be enjoyed.

Fuégo! fuégo! muchas ollas y un garvanzo en todas. "Fire! fire! many pots and only one garvanzo in them all."—We say, "Great cry and little wool."

Fuego hace cocina que no moza garrida.—"Fire dresses the meat, and not a smart wench."—It is applicable to persons who employ servants of fine persons and dress, for the purpose of ostentation.

Fué la negra al baño y tuvo que contar un año.—"The negro wench went to bathe, and had a wonder to relate all the year."—It alludes to simple and inexperienced persons, who, when they see any thing extraordinary, make a wonder of it. It is also said of those with whom their affairs do not succeed to their wish, and who are always speaking of their disappointments.

Fuente de pastores, en invierno tiene agua, y en verano cagajones.—"A shepherd's spring, water in winter, and dung in summer."

G.

Galgo que muchas liebras levanta ninguna mata.—"The greyhound that starts many hares kills none."—He who undertakes many things at one time must neglect some of them. It corresponds with our saying, "When a man has too many irons in the fire."

Gana tiene de coles, quien besa al hortelano.—"She must be fond of greens who kisses the gardener."—There is no disputing about taste; we have the old woman's vulgar saying,

"Every one to her mind,
"When she kiss'd the cow behind."

Gato escaldado, del agua fria ha miedo.—"A scalded cat dreads cold water."—We say, "A burnt child dreads the fire."

Gato maublador nunca buen cazador.—"A mewing cat is never a good mouser."—We say, "A barking dog never bites;" or, "Great talkers are little doers."

Gente de costa todos ladrones.—"The people on the coast are all thieves."—They are so in more countries than Spain.

Gente de Toledo, gente de Dios, y suya el agua, y vendemosle nos.—"The inhabitants of Toledo are God's people, the water is their own, and we sell it to them."—It is a saying of the natives of Gallicia, who are the common carriers of Spain and Portugal.

Gente loca, comeis de mi rabo y no de mi boca.—"Worthless people eat of my tail and not of my mouth."—Alluding to those who speak ill of others in their absence.

Golpe de cobre, nunca matò hombre.—"A blow from a kitchen utensil never killed a man."—Signifying, that any accident from which some advantage will arise, is not so much felt; or it is soon forgotten.

Gota à gota, el mar se apoca.—"Drop by drop, the sea may be exhausted."—Signifying, that the greatest wealth may be consumed from the want of economy.

Goza de tu poco, mientras busca mas el loco.—"Enjoy your little whilst the fool seeks for more."—Alluding to covetous persons who risk the loss of what property they possess to acquire more.

Gran calma señal de agua.—"A great calm is a sign of a storm."—We say, "After a storm comes a calm."

Gran fiesta para tan chico santo.—"A great feast for such a little saint."—It is applied where much ceremony is used for some inconsiderable person.

Grano à grano hinche la gallina el papo.—" Grain by grain, the hen fills her craw."—By degrees, matters of importance are accomplished.

Grano à grano se acaba el monton de antaño.—" Grain by grain, the last year's heap is exhausted."—A constant, however trifling an expence, will consume the greatest wealth.

Gran obrero, gran romero.—" A skilful mechanic is a good pilgrim."—Signifying, that he is sought after from all parts, and has to travel over much ground.

Grano no hinche arnero, mas ayudà à su compañero.—" A grain does not fill a sieve, but it helps its companion to do it."—We say, " Many a little makes a mickle; or, " Every little helps," as the old woman said, when she added to the water in the sea.

Gran placer, no escotar y comer.—" It is a great pleasure to eat and not have to pay for it."—It is applicable to mean persons who eat and drink at another's expence, without offering to pay their quota of the reckoning.

Gran tocado, y chico recado.—" A large hood and a small purse."—A reproof to those who, with a shew of finery upon their persons, wish to conceal their poverty and insignificance.

Grullas al cascajal, que no hay uvas.—" Cranes at the husks when the grapes are gone."—We say, " A day after the fair."

Grulla trasera pasa à la delantera.—" The hindermost crane gets to be the foremost."—*Which* teaches, that by activity and dispatch we reach sooner the object of our wishes.

Guardado es lo que Dios guarda.—" He is well kept whom God keeps."

Guarda el sayo para Mayo.—" Keep your great coat till May."—Do not leave off your winter clothing until May.

Guarda la boca, y escusarás la sangria.—" Keep your own counsel, and you will save your cash, (or neck.")—Contrary to " Confess and be hanged."

Guarda mozo y hallarás viejo.—" Save when you are young, and you will find when you are old."—Economy in youth brings comfort to old age.

Guarda prado, y hartarás ganado.—" Keep a meadow, and you will find cattle enough."—It corresponds with ours, " Daub yourself with honey, &c."

Guardate de hombre mal barbado, y de viento acanalado.—" Guard yourself against a man with a little beard, and from a current of air through a small crevice."—Men with little beards are supposed to be austere and cruel, and sitting in a current of air very dangerous.

Guardate Dios de hecho es.—" God keep you from, it is done."—That is, from evils which cannot be avoided or re-called; corresponding with our saying, " What is done cannot be undone."

Guardate Dios del diablo, de ojo de ramera y buelto de dado.—" God defend you from the devil, the eye of a harlot, and the turn of a die."—A prayer for soul, body, and purse, and needs no explanation.

Guarte moza de promesa de hombre que como cangrejo corre.—"Take heed, girl, of the promise of a man, for it will run like a crab." That is, backwards; signifying, that men are slow in performing their promises to women.

Guay de quien dicen rabia.—"Woe be to him whom they say is mad."—We say, "Give a dog a bad name and hang him."

Guays padre, que otra hija os nace.—"Alas, father, another daughter is born to you."—It is used when a misfortune follows another.—The proverb is supposed to have its origin from a father who had nearly ruined himself to maintain one daughter, and had another almost immediately afterwards born.

Guerra, caza y amores, por un placer mil dolores. "War, hunting, and love, have a thousand pains for one pleasure."

H.

Haber Moros y Christianos.—A metaphorical expression—"To have a dispute between Moors and Christians."—Signifying, that there would be, or that there had been, some serious struggle or dispute between two parties of opposite principles.

Habla de la guerra y no vayas à ella.—"Talk of the war, but do not go to it."

Habla de lisongero siempre es vana y sin provecho. "A flatterer's talk is always vain and unprofitable."

Habla la boca, con que paga la coca.—"The mouth utters what a man must pay for."—We say, "Little said is the sooner mended."

Habla poca y bien, tenerte han por alquien.—"Talk little and well, and you will be considered as somebody."—We have advice corresponding with it, "Speak little and speak well, if you would be considered a man of merit."

"Be silent always when you doubt your sense,
"And speak, though sure, with seeming diffidence." POPE.

Hablar de la caza y comprala en la plaza.—"Talk of game and buy it in the market."—In Spain game is abundant and cheap, and the proverb recommends persons not to lose their time in sporting.

Hablar de la mar, y estar en la tierra.—"To talk of the sea, and be upon land."—It signifies, that it is better to talk of the sea than travel by it. It also alludes to those who talk of hardships they never experienced.

Hablar sin pensar, es tirar sin encarar.—"To speak without thinking is like shooting without taking aim."

"He who now to sense, now nonsense leaning,
"Means not, but blunders round about a meaning."

Hablen cartas y callen barbas.—"Let letters speak and beards be silent."—We ought to be sparing

in our speech when there are documents to prove what one has said.

Habló el buey y dixo "Mu."—"The ox spoke, and said 'Mu.'"—When persons, after having been for a long time silent, speak at last nothing to the purpose.

Hacer almanaques.—A metaphorical expression—"To make almanacks."—Signifying, that a person is very pensive and silent.

Hacer Angulemas.—"To be impertinent and obtrusive."—It is applied by the Spaniards to persons who are ridiculously polite, and also to those who assume a preposterous right to interfere with the concerns of others, to adapt them to their own sentiments and opinions, without any consideration for those of the parties upon whom they would exercise this tyrannical power.—They say

No haga Angulemas.—"Don't commit Angulesme tricks."—The Constitutional Spaniards have good cause to use this proverb just now, with regard to the invasion of the French under the command of the Duke D'Angouleme.—Angouleme is a town of France, capital of the department of Charente, and the see of a bishop. The river Charente runs by it into the Bay of Biscay. The inhabitants are said to be very ceremonious and inquisitive, which gave rise to this proverb.

Hacer à uno perder los estribos.—A metaphorical expression—"To make a man lose his stirrups."—To make him lose his temper in an argument, and by that means his self-possession and judgment.

Hacer bien a villanos, es echar agua en la mar.—"To do kindness to worthless people is like throwing water into the sea."

Hacer cómo vaca, y cubrir como gata.—"To work like a cow and cover like a cat."—To be as laborious as an ox and as selfish as a cat.

Hacer de la gata de Juan Hurtado.—"The trick of John Hurtado's cat."—From the fable of the cat that pretended to be dead, to give confidence to the mice to come out of their holes. The proverb signifies to dissemble, to play the hypocrite.

Hacer de la necesidad vertud.—"To make a virtue of necessity."

Hacer del juego maña.—"To make the best of one's game."—To protract time, when a man is conscious that he has the worst of a game or of a law suit.

Hacer de tripas corazon.—"To make a heart of one's bowels."—That is, to bully and to shew much boldness when a man is afraid.

Hacer de una cosa cabeza de lobo.—"To make a wolf's head of a thing."—To set a thing ostentatiously to view. It alludes to the practice of persons who, when they kill a wolf, carry the head in triumph through the towns or villages.

Hacer de una pulga un camello, ó un elefante.—"To make of a flea a camel or an elephant." It is said to ridicule those who are always discovering defects in others.

Hacer el testamento en la uña.—"To make a will on one's finger nail."—Said when a man has nothing to bequeath.

Hacer la cuenta sin la huespeda.—"To reckon without the hostess." —Corresponding with our own, as well as to "Build castles in the air."

Hacer su Agosto.—"To make one's harvest."—We say, "To make hay whilst the sun shines."

"There is a tide in the affairs of men,
"Which, taken at the flood, leads on to fortune;
"Omitted, all the voyage of their life
"Is bound in shallows and in miseries.
"On such a full sea are we now afloat;
"And we must take the current when it serves,
"Or lose our ventures." SHAK.

Hacer un hoyo para tapar otro.—"To make a pit to fill up another."—A reproof to those who, to avoid an injury, or to cover some dishonest trick, commit a greater. We say, "To rob Peter to pay Paul."

Crimina si abscondas, iterato crimine pandis.

Hacienda de sobrino, quémala el fuego, ò llevala el rio.—"A nephew's estate is either consumed by fire, or carried away by the river."—Signifying, that the property of minors is either neglected or spent by the guardians and others; so that by the time owners become of age they find their estates involved in perplexities, and the trustees of them dead or ruined.

Cui bona fiduntur, curator dicitur ille
Adversum factis munere nomen habet.

Hacerle morder el ajo.—" To make him bite of the garlick."—To hold a man's nose to the grinding-stone.

Hacienda tu dueño te vea.—" Estate, thy owner sees thee."—No one takes such care of property as he to whom it belongs, and who is to derive advantage from it.

Ha de salir de faldas, ó de mangas.—" It must come out of the sleeves or the skirt."—We have one that corresponds, " By hook or by crook."

Hados y lados hacen dichosos.—" Fate and companions make men happy."—Signifying, that Providence disposes our good or bad fortunes, and our happiness or ruin depends upon the choice of our companions.

Hagase el milagro, y hagalo el diablo.—" So the miracle be wrought, no matter if the devil perform it."—It is an expression used frequently when a man wishes for wealth or rank, without caring by what means it be obtained.

Hagote porque me hagas; que no eres Dios que me valgas.—" I do you a favor that you may do me another, not serving you as I would God." Denoting, that we generally do others service from motives of interest, expecting from them some equivalent or reward; as we serve God for the love of him alone.

Halagar con la boca y morder con la cola.—" To praise with the mouth, and bite with the tail."

Or,

Halagar con la cola, y morder con la boca.—" To fawn with the tail, and bite with the mouth."

It alludes to persons who pretend to perform acts of kindness and friendship to others, and at the same time are their enemies, and do them secretly every injury in their power.

Hallado ha horma de su zapato.—"He has found a last to his shoe."—That is, he has met with his match.

Hambre estudiantina peor que la canina.—"A student's hunger is worse than that of a dog."—Signifying that it is very keen and ravenous.

Hambre y esperar hacen rabiar.—"Hunger and expectation make a man mad."—Shewing how insufferable are these two things.

Hambre y frio, entregan al hombre á su enemigo. "Hunger and cold deliver a man up to his enemy."—They render a man of the coolest courage and most determined spirit incapable of defending himself.

Harina abalada no te la vea suegra ni cuñada.—"Do not let your daughter-in-law nor your sister-in-law see your flour when it is sifted." Its signification is, that we should not shew to others what can excite their envy; and also that we should not expose our poverty. The flour may be a large or small quantity after it is sifted.

Harto ayuna quien mal come.—"He fasts enough who eats little."—Alluding to a person who eats little at his meals, which is equivalent to fasting.

Harto es de necio quien crià hijo y nieto.—"He is a great fool who brings up his son and grand-

son."—Signifying, that they seldom agree, and that a man has anxiety enough to bring up his own children.

Harto es ciego, quien no vée por tela de cedazo. "He is blind enough who cannot see through a sieve."—Alluding to persons who are so dull that they cannot discover what is visible to every body.

Harto es necio y loco, quien vacia su cuerpo por hinchar el de otro.—"He is a great simpleton who stints himself to fill another."—We say, "Charity begins at home."

Harto está el carnero, que anda à testeradas con el compañero.—"That sheep has its belly-full which butts its companion."—Signifying, that persons who have ate and drank freely are more gay and wanton than when cool and fasting.

Hasta pasado Mayo, no te quites el sayo.—"Do not leave off your coat till May be past."—That is, do not leave off any clothes.

Hasta San Juan todo vino rabadan.—"Till Midsummer wine is only fit for peasants."—It is a saying in wine countries, that wine of the last year's vintage is not good till the Midsummer following.

Haverse visto en los cuernos del toro.—"To have been on the bull's horns."—To have been in imminent danger.

Haviendo pregonado vino venden vinagre.—"After having cried up their wine, they sell us vinegar."—This proverb is applicable to those who, having pre-excited our attention, are the more ridiculous from their failing in performance.

Haya cebo en el palomar, que palomas no faltarán. "Keep food in the pigeon-house, and you will not want pigeons."—We say, "Daub yourself with honey, and you will never want flies."

Hay buena cuenta, y no paresca blanca.—"The account is correct, and yet not a sixpence appears."—It is used when persons admit their accounts are correct, but who never think of settling them.

Haz bien y guardate.—"Do good, and be upon your guard."—Which implies, that men are generally ungrateful. They often do those an injury from whom they received favors.

Haz bien y no cates à quien; haz mal y guarte. "Do good and mind not to whom; do ill and take heed."—Let your benevolence be universal, without reference to country or religion; but beware of doing any one an injury.

Haz buena harina y no toques bocina.—"Make good flour, and do not blow the trumpet."—Advising to work well, and let your profit be silent.

Haz fiestas à la gata, y saltará ha à la cara.—"Make much of the cat, and she will fly in your face."—Alluding to unworthy persons, if you are kind to them, they will not only be ungrateful, but even injure you.

Haz la noche noche, y el dia dia, y vivirás con alegria.—"Make the night night, and the day day, and you will live happily."—That is, do not invert the order of nature, by turning night into day, and day into night.

Haz lo que dice el frayle y no lo que hace.—"Do as the friar says, and not what he does."—Ad-

vice to attend to what divines preach, although their lives do not correspond with their precepts.

Haz lo que tu amo te manda, y siéntate con él à la mesa.—"Do what your master orders you to do, and sit down with him at table."—Servants are generally valued by their good conduct and obedience to the commands of their masters.

Haz mal y espera otro tal.—"Do evil and expect the like."

Hazme la barba y hacerte he el copete.—"You shave me and I will trim your foretop."—Signifying, that we ought mutually to assist each other. We say, "One good turn deserves another."

Haz por haver, y venirte han à ver.—"Endeavour to get, and you will never want visitors"—that is,—money. It has an attractive power, and never wants companions.

He aqui marido come nos perdemos, tu para poco y yo para menos.—"Thus it is we are ruined, husband; your are good for little, and I for less."—It is applicable to a married couple of extravagant and negligent habits.

Hecho de villano, tirar la piedra y esconder la mano.—"It is the action of a villain to throw a stone at another and conceal the hand."—It is the character of an assassin to wound in the dark.

Hecho en casa como cernadero.—"He is like home spun cloth."—This is applied to a heavy and clownish person.

Heredad por heredad, una hija en la media edad. "One estate for another, but of all estates a daughter, to one of a middle age of life."—Signifying, that if he lived to be old, his daughter would contribute to his comfort in his latter days.

Hermano ayuda, y cuñado acuña.—"A brother relieves with his money, but a brother-in-law keeps it in his chest."—Shewing the difference of kindness and affection which is generally felt between a brother and a brother-in-law.

Hermano de por medio, cuero de becerro.—"A half brother is not better than a calf's skin."

Hermano de por mitad, remiendo en costal.—"A half-brother is like a patch on a sack."—That is, no ornament and of little service.

They have another,

Hermosa es por cierto la que es buena de su cuerpo. "She is truly beautiful who is chaste."—The following lines from Shakspeare finely express the value of female chastity:—

"My chastity's the jewel of our house,
"Bequeath'd down from many ancestors;
"Which were the greatest obloquy i' the world
"In me to lose."

Herradura que chacotea clavo le falta.—"The horse-shoe that clatters wants a nail."—It is applicable to those who boast most of their wealth when they are in difficulties.

Hidalgo honrado, antes roto que remendado.—"A true nobleman would prefer rags to patched cloathes."—It inculcates, that a man of honor

ought to embrace poverty rather than be guilty of meanness to support his rank in life.

Hierro encendido, aunque negro se torna, alza ampolla.—"A hot iron, although it turns black, raises a blister; that is, if you touch it."—Compared to an angry man, although he may stifle his passion, must not be trifled with.

Hija desposada hija enagenada.—"A daughter married is a daughter alienated."

Hija enlodada ni viuda ni casada.—"An unchaste daughter will be neither a wife nor a widow." Which signifies, that persons who have lost their own good opinion will find it difficult to succeed or establish themselves in life.

Hija Gomez, si bien te lo guisas, bien te lo comes. "Daughter Gomez, if you cook well you eat well."—Applicable to persons who would be praised for doing their duty when it is for their own interest.

Hija ni mala seas, ni hagas las semejas.—"Daughter, be not bad, not even in appearance."—It admonishes her not only to be good, and to preserve her purity, but also to avoid any action or appearance of evil that might give scandal.

Hijo del alcalde con todo sale.—"The magistrate's son gets free from every thing."—Great men too often commit all sorts of villanies with impunity.—The following lines, from Gray's Beggar's Opera, are very applicable :—

"Since laws were made for ev'ry degree,
"To curb vice in others as well as me,
"I wonder we han't better company,
"Upon Tyburn tree."

Hijo de la gallina blanca.—"The son of the white hen."—A fortunate man, that whatever he undertakes succeeds with him.

Hijo de viuda, ò mal criado ò mal açostumbrado. "A widow's son is either badly brought up, or is a vicious character."—Signifying, that the want of a father's care, causes a son's education and morals to be neglected.

Hijo envidador no nazca en casa.—"A son who is a gamester is seldom at home."—Alluding to the irregular and loose lives of gamesters.

"*Aleator, quantum in arte melior, tanto est nequior.*" PUB. SY.

Hijo eres y padre serás, qual hicieres tal habras. "You are a son and will be a father; as you have done, you shall be done by."—As children treat their parents, so shall they be respected when they become parents.

Hijo malo mas vale doliente que sano.—"A bad son is better sickly than healthful."—A vicious child gives less pain and anxiety to his parents when he is ill than when he is pursuing his evil practices.

Hijo no tenemos y nombre le ponemos.—"We have not a son and we give him a name."—To redicule persons who dispose of, beforehand, what they have not secured in their possession.

Hijos de tus bragas, bueyes de tus vacas.—"The sons of thy breeches and the oxen of thy cows." Alluding to the great care we take of those things which belong to us, in comparison to those which belong to others.

Hijo si fueres bueno para ti planto majuelo, y si malo, para ti planto.—"Son, if you prove good, I plant a vineyard for you, and if wicked, sorrow."—The Spanish word "*planto*," has a double signification. It means "to plant" and "to mourn."

Hijo sin dolor madre sin amor.—"A mother has little love for a son who did not give her pain." Those things are valued most which cost trouble and fatigue.

Hijos y criados no has de regalar, si quieres dellos gozar.—"You must not pamper children nor servants, if you would keep them dutiful and obedient."—Much affection and kindness to children and servants generally spoil both.

Hijos y pollos muchos son pocos.—"Sons and chickens, many are few."—It alludes to the difficulty of bringing them up, before they can be of any advantage.

Hijo tardano huerfano temprano.—"A late son is soon an orphan."—One who is born in his father's old age.

Hizonos Dios, y maravillamos nos.—"God made us, and we wonder at it."—It is applied to those who do not believe in the mysteries of religion, and yet cannot comprehend the mystery of their own creation.

Holgar gallinas, que el gallo está al vendimias.—"Make merry, hens, the cock is at the vintage." It is used when a master of the house is enjoying himself over his bottle, with his friends. We say, "When the cat's away, the mice will play."

Hombre adeudado cada año apedreado.—"A man in debt, is stoned every year."—That is, he is dunned, followed, and perplexed by his creditors.

Hombre apercibido, medio combatido.—"A man forewarned has gained half the battle."—Signifying, that a man forewarned is forearmed.

They have another of the same import,

Hombre apercibido vale por dos.—"A man forewarned is equal to two."

Hombre bellaco tres barbas ò quatro.—"A knavish fellow has three or four heads."—Signifying, that a cunning and knavish fellow changes his countenance as it suits him.

Hombre de pocas palabras, y esas sabias.—"A man of few words, and those wise ones."—Alluding to a man of experience and information.

Hombre enamorado nunca casa con sobrado.—"An amorous man has never a superabundance in his house."—Signifying, that amorous persons are generally spendthrifts. They neglect their duties, and the improvements of their property, from the effects of their dissipation.

Hombre harto no es comedor.—"A man with his belly-full is no great eater."

Hombre pobre todo es trazas.—"The poor man's budget is full of schemes."—Poverty is commonly ingenious, applying itself to seek and to employ every means possible for its relief.

Vivitur ingenio; quid non molitur egestas:
Mens vagat, et variis se gerit apta dolis.

Hombre que madruga, de algo tiene cura.—"The man who rises early has some care."

Hombre que presta sus barbas mesa.—"He who lends his money plucks the hairs off his beard." Shewing the caution we ought to observe in lending our money, that we may not have to repent of it.

Hombre que sufre cuernos sufrirá dientes menos.—"The man who bears with horns, will bear with the loss of his teeth."—A man who would submit to his disgrace, would not have courage to resent it.

Hombre seco.—"A thin and spare man."—A metaphorical expression. An austere man, one of no conversation.

Hombre señalado ò bueno ò muy malo.—"A man who is distinguished for any peculiar manner or form of person, is either a very good or a very bad character."

Hombre sin abrigo, paxaro sin nido.—"A man without a home, is like a bird without a nest." We say, "He is as poor as a cuckoo."—That is, he shelters himself in others houses, as the cuckoo occupies the nest of other birds.

Hombre zeloso cuerno al ojo.—"A jealous man has his horns in his eyes:"—

"Trifles, light as air,
"Are, to the jealous, confirmation strong,
"As proofs of Holy Writ." SHAK.

Honra al bueno, porque te honre, y al malo porque no te dishonre.—"Honor a good man, that he may honor you, and a bad man, that he may not dishonor you."—It signifies, that we ought to respect the man of honor, and to be careful not to make a malicious man an enemy.

Honra y provecho no caben en un saco.—"Honor and profit have not room in one sack."—Intimating, how incompatible it is for honor and the love of money, to be united in one breast at a time.—That, to aspire to honorable distinction, we must forego all views of interest.

Horro Mahoma y diez años por servir.—"Like free Mahomet, and still ten years to serve."—Applicable to those who reckon upon being relieved from some difficulty or obligation, and who have still much to discharge before they can be free.

Hoy me iré, cras me iré, mala casa mantendré.—"I shall go to day, to-morrow I shall go, and I shall have a house badly provided."—Applicable to indolent and lazy people, who are always putting off for to-morrow what should be done to day; and who are, in consequence, always poor and in difficulties.

Huerto sin agua, casa sin texado, muger sin amor, y marido descuidado.—"A garden without water, a house without a roof, a wife without love, and a careless husband"—are all things of little value.

Huerto y tuerto, y mozo y potro, y muger que mira mal, quierense saber tratar.—"A garden and a man who squints, a man-servant and a colt, and a woman with a leering eye, require art to manage them."

Huéspeda hermosa mal para la bolsa.—"A handsome hostess is bad for the purse."—When a mistress of an inn is of a handsome person, and agreeable manners, she captivates her

guests, by making them feel her powers by lightening their purses.

Huésped con sol ha honor.—"A guest who comes by day-light is welcome."—It means, that a guest who intends to make some stay at a friend's house, does well to arrive in the day-time, to give an opportunity to provide for him, which could not be done so well by his coming at night.

Huésped tardio no viene manivacio.—"A late guest does not come sluggishly, or empty handed."—Applicable to one who arrives at the house where he had been invited, so late as to keep the company waiting. He generally brings with him some present, or makes many excuses, and apologies, that he may not be received with an ill grace.

Huésped y pece à tres dias hiede.—"A guest and a fish stink on the third day."

Huevos solos, mil manjares y para todos.—"Eggs alone will make a thousand dishes, and serve for every one."

Huir de la pestilencia, con tres L. L. L. es buena ciencia.—"To flee from the plague with three L. L. L.'s, is a good science."—Signifying, *Luego, Lejos, y Largo tiempo*; that is, We must depart Immediately, To some distance, and For a length of time.

Ut pestem fugias ter sic L. utere semper:
Haud lenté, at longé, largé, et ad arva fuge.

Huir y correr no es todo uno.—"To flee and to run is not the same thing."

Humildad de garabato.—"An affectation of humility."—When a person affects much politeness and condescension for some sinister purpose.

Humo y gotera, y muger gritadera echan el hombre de su casa afuera.—"A smoky house, with rain entering from the roof, and a scolding wife, drive a man from home."—We have, "From a smoky house and a scolding wife, Lord deliver us."

Humo y mala cara saca la gente de casa.—"Smoke, and an angry countenance, drive persons from the house."—It signifies, that persons of costive and irritable dispositions, will not have many friends to visit or correspond with them.

Hurtar el puerco, y dar los pies por Dios.—"To steal a pig and give the feet for God's sake."—Said in jest to persons who imagine that by doing any trifling good action, they cancel some serious crime they had committed.—They also say,

Hurtar para dar por Dios.—"To steal, in order to give for God's sake."

Huye del malo, que trae daño.—"Shun evil company; they bring mischief."—We cannot be too cautious of what company we keep. Much of our happiness depends upon our choice of friends and acquaintances.

Huye la memoria del varon, como el esclavo de su señor.—"Memory flies from a man like a slave from his master."

Huyendo del perexil le nació en la frente.—"By rejecting parsley, it grew out on the forehead."

Huyendo del toro, cayó en el arroyo.—"In escaping from the bull he fell into the brook."—We say, "Out of the frying-pan into the fire." We ought to be careful in endeavouring to avoid one danger or mistake, not to fall into a greater.

Incidit in Scyllam qui vult vitare Charybdim.

I.

Ida y venida, por casa de mi tia.—"Going and coming, I call at my aunt's house."—It is used as a joke upon those who cannot pass by a house without first calling in. It is applicable to amorous and jovial men; the former, by visiting his lady, and the latter, by frequenting the tavern.

Ira de hermanos ira de diablos.—"The wrath of brothers is the wrath of devils."—It alludes to the enmity between persons who ought to have the greatest love for each other. The warmest friends, when they quarrel, become the greatest enemies.

Ir à escuchar gallo.—"To go listening for the cock."—It is applied to persons who have lost their way on a dark night.

Ir à la guerra ni casar, no se ha de aconsejar.—"You must not advise one to go to the wars, or to marry."—From the cross accidents which may happen.

Iranse los huéspedes y comerémos el gallo.—"When the guests are gone we shall eat the cock."—It signifies, that a chastisement which one deserves is delayed out of respect for the presence of persons, until they have departed.

Ir de mar à mar.—A metaphorical expression, "To go from sea to sea."—To go in great state and magnificence.

Ir por lana y volver trasquilado.—"To go for wool, and to return shorn."—It is said of one who undertakes some expedition, from which he expects some great advantage, and returns disappointed and ruined.

Ir por las sierras de Ubeda.—"To go by the mountains of Ubeda."—That is, to ramble in one's discourse, and to lose sight of the original subject.

Ir romera y volver ramera.—"To go out a pilgrim and return a whore."—Applicable to women who affect to be devout, and, under the pretence of going to church, go elsewhere.

J.

Jesus y cruzes!—"Jesus and crosses!"—It is used as an exclamation by the Spaniards, when any thing occurs of an alarming or extraordinary nature. They make the sign of the cross, and at the same time exclaim Jesus!

Juego de manos juego de villanos.—"Sport with the hands is the sport of peasants."—It refers to our social enjoyments, that we ought to observe the strictest decorum, to avoid being vulgarly familiar.

Juéz cadañero, estrecho como sendero.—"A judge for one year is upright and just."—At the end of the year he must be accountable for his conduct in office.

Junio, Julio, y Agosto, y puerto de Cartagéna.—"June, July, and August, and the port of Carthagena."—It has its origin from the following anecdote:—An old sailor, being asked by the Emperor Charles V. which were the best ports in the Mediterranean, answered, in the language of the proverb, meaning, that during those three months they were all safe, and Carthagena was the best. Carthagena is still considered the best port of Spain.

Jurado ha el baño, de negro no hacer blanco.—"The bath has sworn not to make the negro white."—Shewing the difficulty of wiping off a stain from a person's character after having committed some dishonorable and base action.

Jura mala en piedra caiga.—"May a bad oath fall upon a stone."

Juras del que ama muger, no se han de creer.—"The oaths of him who loves a woman must not be believed."—Violent love is thus described by our immortal bard:—

"The more thou dam'st it up, the more it burns;
"The current that with gentle murmur glides,
"Thou know'st, being stopp'd, impatiently doth rage." SHAK.

Justa razon, engañar al engañador.—"It is just and reasonable to cheat the cheater."—We say, "The biter bit."

Justicia, mas no por mi casa.—"Justice, but not for my house."—It is applied to those who are always claiming justice from others, but who will not allow it to be exacted from themselves.

Justo es el mal que viene, si lo busca quien lo tiene.—"The misfortune that happens is just, if it be of one's own seeking."—The consciousness of having merited our misfortunes adds to our affliction.

L.

La albandera los disantos hilandera.—"A weaver of curtains in the week, and on Sundays spinning."—It is a satire upon those women who are idle all the week, and are generally employed upon festivals, to affect that they are very industrious.

La blancura mil tachas disimula.—"Whiteness covers a thousand defects."—It signifies, the fair skin of a woman, and also a whiteness produced by a face powder used by some females in Spain.

La boca y la bolsa abierta para hacer casa cierta. "The mouth and purse must be kept open to benefit your establishment."—That is, we must speak well of our neighbours, and be just and liberal in our transactions, to acquire a good name and reputation.

La boda de los pobres toda es voces.—"Poor persons' weddings are all noise."

Labrar, ò coser, y hacer albardas todo es dar puntadas.—"To labour, or to sew, and to make pack-saddles, is all done by stitching."—It is applied ironically to those who, from not considering well the subject upon which they speak, confound matters quite opposite, treating them as the same only because they have a similarity in some particular.

La buena lavandera, su camisa la primera.—"The good laundress washes her shift first."

La cabeza blanca y el seso por venir.—"The head grey, and the brains forthcoming."—Old age with the follies of youth.

La carcel y la quaresma para los pobres es hecha. "A prison and lent are only fit for the poor."

La caridad bien ordenada comenza de si propia. "Charity begins at home."

La casa hecha sepultura abierta.—"When the house is built the grave opens."—It alludes to persons who build houses, and who rarely live to enjoy them.

La casa quemada acudir con el agua.—"When the house is burnt, to have recourse to water."—A reproach to persons who offer assistance when it is too late.

La citola es por demas, quando el molinero es sordo. "The clapper of the mill is useless when the miller is deaf."

La codicia rompe el saco.—"Covetousness wears out the bag."—A reproof, against much anxiety in accumulating wealth, or in soliciting favors.

La compañia para honor, ántes con tu igual que con tu mayor.—"If you would be respected in company, seek the society of your equals, and not of your superiors."

La coz de la yegua no hace mal al potro.—"The mare's kick does not hurt the colt."—Alluding to kindred affection.

La cruz de Maribanez, que pierdes y no ganes.—"The cross of Maribanez, that makes one lose

and not win."—It is used when a person meets with some ill luck.

La cruz en los pechos y el diablo en los hechos.—"The cross on the breast, and the devil in actions."

La cuba llena, la suegra beóda.—"The butt full of wine and the mother-in-law a drunkard."—It is applicable to a person who imagines himself wealthy and discovers his mistake.

La culpa del asno, echarla à la albarda.—"Throw the fault of the ass upon the crupper."—It is applicable to persons who, from their own ignorance or inexperience, commit mistakes or errors which they attribute to some other cause, or to persons who had no concern with them.

La diligencia es madre de la buena ventura.—"Diligence is the mother of good fortune."

Ládreme el perro, y no me muerda.—"The dog barks at me, but does not bite me."—Threats are of little use to persons who are not afraid of punishment.

La esperiencia es madre de la sciencia.—"Experience is the mother of science."

La gala del nadar es saber guardar la rópa.—"The best art of the swimmer is to know how to secure his clothes."—Signifying, that in every negotiation a man engages in, he should provide against the chance of his being a loser by it.

La gallina de mi vecina, mas huevos pone que la mia.—"My neighbour's hen lays more eggs than mine."—Alluding to envious persons, who prefer others' goods to their own.

La hogaza no embaraza.—"A large loaf is no encumbrance."—Signifying, that those things which are absolutely necessary must be provided, although they may give trouble.

La ida del cuervo.—"The departure of the crow." It is used at a person's departure, when his return is not wished.

La lengua del mal amigo mas corta que el cuchillo. "A false friend's tongue is sharper than a knife."

La letra con sangre entra.—"The letter enters with blood."—He who would succeed in any thing, must undergo pain and fatigue.

La madrasta y entenada siempre son en baraja.—"The step-mother and step-daughter are always quarrelling."

La mala llaga sana, la mala fama mata.—"A bad wound heals, a bad name kills."—Shewing how difficult it is to recover lost reputation.

La mal casada tratos tiene con su criada.—"The woman who has a bad husband, makes a confidante of her maid."

La manzana podrida pierde à su compañia.—"The rotten apple injures its companion."

La mar que se parte, arroyos se hace.—"The sea that is divided forms brooks."—Signifying, that any thing, however large, which is divided between many, makes each proportion small.

La mas cauta, es tenida por mas casta.—"The woman who is most circumspect is considered the

most chaste."—Shewing how necessary it is for women to observe a decorum and reserve in their behaviour and conversation.

La mas ruin oveja se ensucia en la colodra.—"The worst sheep dirts in the milk-pan."—Signifying that the most useless persons are generally the most prejudicial.

La misa digala el cura.—"Let the priest say the mass."—Applicable to persons who speak of what they do not understand.

La muger alagarera nunca hace larga tela.—"A woman who is a great talker is never a good spinner."—Persons who lose their time in talking seldom thrive by their labour.

La muger artera, el marido por delantera.—"The prudent woman always observes her husband's commands."—Which implies, that a wise woman will always consult with her husband about what she wishes or she does not wish to have done.

La muger del ciego, para quien se afeyta?—"For whom does the blind man's wife paint herself?" Censuring the extravagant dresses of women for the purpose of attracting the notice of others, and not to please their husbands.

La muger del escudero, grande bolsa y poco dinero "The squire's wife has a large purse and little money."—Applicable to a certain class, who are ostentatious of their wealth.

La muger del viñadero buen otoño y mal invierno. "The vintager's wife prefers the Autumn to winter."—Wives who depend upon the industry

of their husbands feel naturally anxious for his success in business.

La muger hermosa, ò loca ò presuntuosa.—"A handsome woman is either mad or haughty."

La muger y el vidrio siempre están en peligro.—"A woman and glass are always in danger."

La muger y el vino sacan al hombre de tino.—"Women and wine drive a man out of his senses."

La muger y la camüesa por su mal se afeytan. "A woman and an apple, when unsound, are painted."—Women, when they use paint, have generally some defects to conceal; alluding to the apple, when highly coloured it is rarely sound.

La muger y la galga en la mánga.—"The woman and the greyhound must be small in the waist."

La muger y la gallina hasta la casa de la vecina.—"A woman and a hen as far as my neighbour's house."

La muger y la gallina por andar se pierden ayna. "A woman and a hen are lost by rambling."

La muger y la pera la que calla es buena.—"A woman and a pear, when silent, are good."—Comparing a silent woman to a ripe pear, which, when cut or broken, does not make a noise.

La muger y la sardina de rostros en la ceniza.—"A woman and a pilchard with their faces to the cinders."—That a woman should be attentive to her domestic affairs.

La mula buena, como la viuda gorda y andariega. "A good mule should be like a widow,—fat and a good walker."

La necessidad carece de ley.—"Necessity has no law."

La necessidad hace à la vieja trotar.—"Need makes the old woman trot."

La necessidad hace maestro.—"Necessity makes the master."

La noche es capa de pecadores.—"The night is a cloak for sinners."

La novia de contado y el dote de prometido.—"The bride for certain, and the dowry promised."

La ocasion hace al ladron.—"Opportunity makes the thief."

La ociosidad es madre de los vicios.—"Idleness is the mother of vice."—We ought to be always employed in some honest and useful pursuit, to avoid falling victims to our passions.

La oracion breve, sube al cielo.—"A short prayer ascends to heaven."

La perra le parirá lechones.—"The bitch will whelp pigs for him."—Alluding to a fortunate man.

La perseverancia todà cosa alcanza.—"Perseverance obtains all things."

La probeza no es villeza, mas es ramo de picardia. "Poverty is no baseness, but it is a branch of knavery."—It makes mankind commit many base and mean tricks.

"He whom the dread of want ensnares,
"With baseness acts, with meanness bears."

La prendra de Pedro Macho.—"Peter Macho's security."—The proverb has a reference to an individual of the name of Peter Macho, who, having borrowed upon security fifty crowns, the full amount of his pledge, wanted to borrow another fifty upon it afterwards. It is applied when a person wants to raise money upon bad security.

La primera muger escoba, la segunda señora.—"The first wife a scrub, the second a lady." It applies to a man who marries twice; signifying, the second wife is always treated with more attention and kindness.

La privacion es causa del apetito.—"Privation causes appetite."—Signifying, that what we have within our power we do not value, and that which is not in our reach we covet.

"For it so falls out,
"That what we have we prize not to the worth,
"Whilst we enjoy it; but, being lack'd and lost,
"Why then we rate the value." SHAK.

La que mal marida, nunca le falta que diga.—"She who has a bad husband, is never at a loss for something to say."

La que mal marido tiene en el tocado se le parece. "She who is unhappily married, shews it in her dress."

La que no bayla, de la boda se salga.—"Let him who does not dance leave the wedding."—It corresponds with ours, "When one is at Rome, &c."—It signifies that persons ought to conform to the customs of the society in which they live.

La que se enseña à beber de tierna, embiara el kilado à la taverna.—" He who learns to drink in his youth, will spend his patrimony at the tavern."

La relimpia de Harcajo, que lavava las patas al asno.—" The over cleanly woman of Harcajo, who washed the asses feet."—Harcajo is a town in Spain, the inhabitants of which are cleanly to an extreme.

La sangre sin fuego hierve.—" Blood, without fire, boils."—It alludes to the force of love and affection of relations and friends.

La sobrecarga mata.—" The over-load kills the beast."

Las damas al desden parecen bien.—" Ladies in deshabille look well."—A woman of a fine person, " when least adorned, is adorned the most."

Las gracias pierde quien promete y se detiene.—" He loses his thanks who promises and delays."

Las llaves en la cinta, y el perro en la cocina.—" The keys on the apron string, and the dog in the larder."—Applicable to persons who neglect their duty, and affect great diligence.

Las malas nuevas siempre son ciertas.—" Bad news is always true."—Shewing how much more human nature is subject to misery than happiness.

Las mañanicas de Abril buenas son de dormir.—" The early mornings in April are good for sleeping."—Owing to the softness in the temperature of the atmosphere, which invites repose.

Las mañanas de Abril dulces son de dormir.—"April mornings are pleasant for sleeping."

Las migajas del fardel à las veces saben bien.—"The crumbs of a wallet sometimes taste well."—Things however small and despicable, may, in time, accumulate and become of use.

Las necedades del rico por sentencias pasan en el mundo.—"A rich man's foolish sayings pass for wise ones in the world."

Las sopas y los amores, los primeros son mejores.—"The first of soup and love is the best."

La suegra rogada, y la olla reposada.—"Entreat your mother-in-law, and let the olla simmer." Corresponding with our vulgar saying, "Teach hens to hatch chickens."

La tierra que me se, por madre me la he.—"The country, I know, is my mother country."—That is, the country in which a man lives and thrives best.

"——————— *Est hic,*
"Est ubivis animus si te non deficit æquus."
HOR.

True happiness is to no spot confin'd,
If you preserve a firm and equal mind;
'Tis here, 'tis there, 'tis every where.

La traycion aplace, mas no el que la hace.—"We like the treason, but not the traitor."—Of all scandalous offices, that of a traitor is certainly the lowest; although treason may be useful to the person who solicited it, the traitor must be abhorred, from the apprehension that he may deceive his employer in the same manner.

The following lines forcibly express the feelings of one who has been deceived:—

"Thou cold-blooded slave,
"Hast thou not spoke like thunder on my side?
"Been sworn my soldier? bidding me depend
"Upon thy stars, thy fortune, and thy strength?
"And dost thou now fall over to my foes?
"Thou wear'st a lion's hide! doff it for shame,
"And hang a calf-skin on those recreant limbs." SHAK.

La verdad adelgaza pero no quiebra.—"Truth refines, but does not obscure."—The characters of truth are simplicity and frankness.—It requires no evasion, and however it may be impugned, it must, in the end, triumph.

La verdad es hija de Dios.—"Truth is the daughter of God."

La verdad está en el vino.—"There is truth in wine."

In vino veritas.

La vez de la ensalada, ni la pierdas, ni sea aguada. "Drink after a salad, but not water."—Recommending a glass of wine after eating a salad.

La vida de la aldea, désela Dios à quien la desea. "God give the villager's life to whoever may wish it."—Signifying, that the want of social enjoyment and comfort, which are felt in villages, make them little to be desired, as places of residence.

La vida del grillo de dia hambre de noche ruido.—"The cricket's life, hungry all day, and at night noisy."

La vida del perdido, poco dinero y harto vino.—"A spendthrift's life is, little money and abundance of wine."

La viña y el potro criela otro.—"A vine and a colt let another rear."—Shewing, that all beginnings are expensive and difficult.

La viuda honrada su puerta cerrada.—"The honest widow, with her door shut."

La viuda llora y otros cantan en la boda.—"The widow grieves, and others sing at a wedding."

La viuda rica, con un ojo llora, con el otro repica. "The rich widow cries with one eye and rejoices with the other."

La voz del pueblo es voz de Dios.—"The voice of the people is the voice of God."

Vox populi, vox Dei.

La zamarra y la vileza al que se la aveza.—"A garment of sheep skins and baseness for him who is accustomed to either."—Alluding to the force of habit, that it becomes a second nature.—Things which at first appear repugnant, become familiar by frequent use.

La zarza da el fruto espinando y el ruin llorando. "The bramble yields its fruit with thorns, and the miser with grief."—Applicable to a stingy person, who does a favor with an ill will.

Levantar la liebre paraque otro medre.—"To start the hare, that another may catch her."—We say, "One man beats the bush, whilst another runs away with the hare."

Libro cerrado no saca letrado.—"A book that is shut makes no scholar."

Limpieza no en la bolsa.—"Cleanliness not in the purse."

Llevar el agua à su molino.—"To carry the water to his own mill."—To turn all things to one's own advantage.

Llevar leña al monte.—"To carry wood to the mountain."—Like ours, "To carry coals to Newcastle."

Llorar à boca cerrada, y no dar cuenta à quien no se le da nada.—"To cry with the mouth shut, and keep your grief secret from him who will not relieve you."—Signifying, that we should not communicate our griefs to persons who are indifferent about us.

Llorarte he aguelo que ahora no puedo.—"I'll mourn for you, grandfather, hereafter, now I cannot."—Alluding to persons who inherit fortunes, that they are so occupied with their [illegible] that they have not time to devote to [illegible]

"We mourn in black; why mourn we not in blood?"

"Publish it that he is dead;
"Maintain a mourning ostentation;
"Hang mournful epitaphs." SHAK.

Lo bien ganado se lo lleva el diablo, y lo mal gãnado à ello y à su amo.—" A good profit may go to the devil, and a bad profit may go to him and his master."—It alludes particularly to profit by dishonest means, supposing that even legal gain is frequently unjust.

Lobo hambriento no tiene asiento.—" A hungry wolf is fixed to no place."

Lobo tardio no vuelve vacio.—" The wolf that stays long returns not empty."—Signifying, that he is slow and sure.

Lo mas encomendado lleva el gato.—" The man who is best recommended carries the cat."—Signifying, that he who is the most careful of his character and money generally loses both.

Lo mejor de los dados no jugarlos.—" The best game at dice is not to play."—That it is better to avoid temptation and risk than to put our virtue and strength to trial.

Lo mio, mio, y lo tuyo de entrámbos.—" What is mine is my own, and what is your's belongs to both of us."—A saying applied to greedy and covetous persons.

Lo mismo es acuestas, que al hombr[redacted] same on the back as on the shou[redacted] nifies little when any thing is done, means it was donê.—Corresponding with our's, " What is done cannot be undone."

Lo nuevo aplace, y lo viejo satisface.—" We are pleased with the new, and content with the

old."—Shewing how new fashions please, although they possess less merit than the old ones.

Lo ordenado en el cielo, forzoso se ha de cumplir en el suelo.—"What heaven ordains must be fulfilled on earth."

Lo perdido vaya por amor de Dios.—"Let that which is lost, go for the love of God."—A reproof to those who give nothing to the poor but what they have no need for, or which is not worth accepting.

Lo que con los ojos veo, con el dedo lo adivino.—"That which I see with my eyes, I can guess with my finger."—It does not require much talent to comprehend what is notorious.

Lo que de noche se hace de dia parece.—"What is done at night appears by day."

Lo que el rio allega, el rio lo lleva.—"What runs into the river, the river carries away."—Corresponding with ours, "What is got over the devil's back is spent under his belly."

Lo que en el capillo se toma, con la mortaja se dexa. "What is acquired in our infancy is lost in the grave."—Signifying, that the good or evil habits we imbibe in our childhood remain with us through life.

Lo que es bueno para el higado es malo para el bazo.—"What is good for the liver is bad for the spleen."

Lo que es del comun, no es de ningun.—"That which belongs to any body belongs to no one."

Lo que hace el loco à la derreria, hace el sabio à la primeria.—"What the fool does last the wise man does first."—The fool, after having been once deceived by his want of foresight and talent, has to imitate the example of the wise and prudent, who, by reflection, regulate their conduct at once.

Lo que has de dar al rato, dáselo al gato.—"What you have to give to the rat, give to the cat."

Lo que me deves me paga, lo que te devo no es nada. "Pay me what you owe me; what I owe you is nothing."—Alluding to a bad paymaster.

Lo que mucho se desea, no se crée, aunque se vea. "What is earnestly desired, is not believed although it be seen."

Lo que no acaece en un año, acaece en un rato. "What may not happen in a year may happen in an instant."—Although a man may be unfortunate for a long time, he is not on that account to despair.

Lo que no fué en mi año no fué en mi daño.—"What did not happen in my time gave me no pain."—We ought not to afflict ourselves for the things which are past, when we had no interest in them.

Lo que no has de comer, dexalo bien cocer.—"What you are not to eat, leave it to boil."—Signifying, that we should not intermeddle with what does not concern us.

Lo que no lleva christo, lleva el fisco.—"What the church does not take the state does."—It alludes to taxation.

Lo que no viene à la boda no viene à toda hora. "What is not forthcoming at the wedding, will not be given afterwards."—Signifying, that what is lost at a favorable opportunity cannot be recovered afterwards; that is, we should mind our opportunities.

Lo que ojos no ven, corazon no desea.—"What the eye does not see the heart does not covet."

Lo que se aprende en la cuna siempre dura.—"What is learned in the cradle always lasts." We say, "What is bred in the bone cannot be got out of the flesh."

Lo que se usa, no se escusa.—"What is the fashion must be followed."

Lo que te dixeren al oido, no lo digas à tu marido. "What is told you in secret, do not tell your husband."—Signifying, that what is told in confidence, must not be repeated even to our best friend.

Lo que te ha tocado por suerte, no lo tengas por fuerte.—"What you have gained by chance do not consider as lasting."—That only is estimable which is got by honest industry and merit.

Lo que tiñe la mora, otra verde lo descolora.—"What the mulberry stains, another green one will extract."—The remedy or comfort for our misfortunes is generally to be found in their very causes, if we make proper use of them.

Lo que uno come, otro se pierde por ello.—"One man's meat is another man's poison."

Lo que uno desecha, otro lo ruega.—" What one man despises another solicits."—We say, " One man's meat is another man's poison."

Los amenezados comen pan.—" Threatened persons eat bread."—Signifying, that all threats have not effect, or that they are not heeded.

Los amores del gato, riñendo entran.—" Cat's love begins by quarrelling."

" Their friskings, crawlings, squawl, I much approve,
" Their spittings, pawings, high raised rumps,
" Swell'd tails, and merry-andrew jumps,
" With the wild minstrelsy of rapt'rous love.

" How sweetly roll their gooseb'rry eyes,
" As loud they tune their am'rous cries,
" And, loving, scratch each other black and blue." PINDAR.

Los duelos con pan son menos.—" Troubles with bread are the lighter."—Sorrow without want may be endured.

Los hijos de buenos, capa son de duelos.—" Children of worthy parents are a cloak to the miserable."

Los hijos de Mari Rabidilla, cada uno en su escudilla.—" The children of Mary Rabidilla, each one in its corner."—Alluding to a family badly regulated, which occasions a disunion in the members of it.

Los males entran por arrobas, y salen por adarmes. " Bad fortune comes by arrobes, and goes by

drams."—An arrobe is a Spanish measure of twenty-five pounds weight. They have another,

Los placeres entran por onzas y salen por arrobas. "Pleasure enters by ounces, and departs by arrobes."

Los niños y los locos dicen la verdad.—"Children and fools speak truth."

Los ojos se abalanzan, los pies cansan, las manos no alcanzan.—"The eyes are fixed, the feet are weary, the hands cannot reach."—Shewing the desire to possess something not within our power.

Los padres à yugadas, y los hijos à pulgadas.—"The fathers by acres and the sons by inches." Signifying, that when an estate is to be divided between several children, each has a small proportion, when compared to the property of the parent.

Los perros de Zorita, que quando no tienen à quien, unos à otros se muerden.—"Zorita's dogs, which fight amongst themselves when they have no others to bite."—Zorita was a magistrate, who kept a number of fierce dogs tied up all day, and which he let loose at night.

Los pies del hortelano no echan à perder la huerta. "The gardener's feet do not injure the gardens." Signifying, that he who understands the business he follows, easily avoids the errors that many fall into through ignorance.

Los que cabras no tienen, y cabritos venden, de donde les vienen?—"They who have not any

goats and sell kids, Where do they procure them?"—Applicable to persons who live extravagantly without possessing adequate means.

Los testigos matan al hombre.—"Witnesses kill the man."—It signifies that a man should have few or no witnesses of his guilt or folly.

M.

Madre pia, daño cria.—"A fond mother breeds mischief."—For much fondness or forbearance to those under our charge, make them disobedient and mischievous.

Madre piadosa, cria hija merdosa.—"A fond mother breeds a slovenly daughter."—The same as "*Madre pia*, &c."

Madruga y verás, travaja y habrás.—"Rise early and you will see; work, and you will get wealth."

Mala noche y hija al cabo.—"To have a night of pain, and to be delivered of a girl."—Signifying pain and disappointment.

Mal año ò buen año, quatro caben en un banco.—"Either in a good or a bad year, four can sit upon a bench."—It appears to allude to the officers of justice, who have, in the parochial churches, a seat appropriated for them; they are four, and consist of a mayor, two aldermen, and the city solicitor.

Mal cobrador hace mal pagador.—"A bad receiver makes a bad paymaster."

Mal de muchos gozo es.—"The misfortunes of many afford pleasure."—Companions in misery have a sympathy for each other, which makes its burthen lighter.

Mal ganado és de guardar doncellas y mozas por casar.—"Maids and widows are bad cattle to keep."

Mal haya el romero que dice mal de su bordon.—"That pilgrim is base, who speaks ill of his staff."—Applicable to persons who speak ill of their friends.

Mal me quieren mis comadres, porque digo las verdades.—"My gossips do not like me, because I speak the truth."—It is applicable to persons who are reproached with their faults.

Malo vendrá, que bueno me hará.—"May ill come, that it may do me good."—It frequently happens, that we consider some things as great evils, until we experience greater ones, and not till then do we find that we over-rated them.

Mal sobre mal, y piedra por cabezal.—"One mishap upon another, and a stone for a pillow."—Misfortunes generally fall so thick one upon another, that a poor man who is oppressed with them, has never any rest or comfort.

Mandad y haced, y sereis bien servido.—"Command and act yourself, and you will be served well."

Mandar potros y dar pocos.—"To command colts, and give few."—Signifying, to promise much, and perform little.

Manda y discuida, no se hará cosa ninguna.— "To give orders, and to be negligent oneself, is doing nothing."—Shewing how necessary it is for a master to be vigilant in seeing his orders obeyed.

Manda y hazlo, y quitarte has de cuidado.— "Command and serve yourself, and you will be free from care."

Manos besa el hombre que queria ver cortadas.— "A man kisses the hand he could wish to see cut off."—Alluding to a person who does violence to his feeling, by paying homage to another he despises.

Manos besa el hombre que queria ver quemadas.— "To kiss the hands of the man which one would wish burnt."—To pay respect and attention against our inclination to any one.

Marzo ventoso y Abril aguanoso sacan à Mayo hermoso.—"A windy March and a rainy April make a fine May."

Mas ablanda el dinero, que palabras de cavallero. "Money is more persuasive than gentlemanly words."

Mas cerca está la camisa que al sayo.—"The shirt is nearer the skin than the coat."—That our relations have stronger claims upon our affections than strangers.

Mas cerca están mis dientes que mis parientes.— "My teeth are nearer than my kindred."—Or, "Charity begins at home."

Mas cura la dieta, que la lanceta.—"Diet cures more than the lancet."

Mas da el duro que el desnudo.—"The miser gives more than the poor man."—Signifying, that we ought to expect more from an avaricious man, who has something to give, than from a generous man who is needy.

Mas dias hay que longanizas.—"There are more days than sausages."—It is addressed to a person who is lavish of his money; to signify, that he may outlive his wealth.

Mas discubre un hambriento que cien letrados.—"A hungry man discovers more than a hundred literary men."—Shewing the power of necessity.

Mas escurrido que alcuza de Santero.—"Drained drier than the churchman's oil-pot."—Drained to the last drop. Santero is a man who goes from house to house begging for the church. It is applicable to a mean, lank, dry fellow; from the practice of the Santeros, who drain their oil-pot to shew their poverty the more.

Mas es el ruido que las nueces.—"There is more noise than nuts to crack."—We say, "Like shearing of hogs, great cry and little wool."

Mas hace quien quiere que quien puede.—"He does more who will, than he who can."—Signifying, that he who undertakes any thing with a good will, does more than one with greater ability without it.

Mas mal hay en el aldehuela del que se suena.—"There is more evil in the village than is reported."

Mas mató la cena que curó Avicena.—"Suppers kill more than Avicena cured."—Avicena was a skilful physician.

Mas produce el año que el campo bien labrado.—"The year produces more than the labourers in the field."—Signifying, that a fine climate and fine weather do more than the art of the agriculturist. The Spaniards know this well; they enjoy the finest climate in Europe; and their soil requires little labour or art.

Mas quiero asno que me lleve que caballo que me derrueque.—"I prefer an ass that carries me, to a horse that will throw me."—That it is better to content oneself with a middle rank, than to aspire to the cares and risks of the higher stations in life, without possessing adequate means.

Mas sabe el loco en su casa, que el cuerdo en la agena.—"The fool knows more in his own house, than a wise man in that of a stranger."

Mas son los amenezados, que los acuchillados.—"There are more threatened than are wounded." Signifying, that it is easier to threaten, than to put one's threat into effect.

Mas tiene el rico quando empobrece, que el pobre quando enriquece.—"The rich man when he becomes poor, has more wealth than the poor man when he gets rich."

Mas tira moza que soga.—"A wench draws more than a rope."—We say, "A woman draws more than a yoke of oxen."

Mas vale aceña parada, que el molinero amigo.—"It is better that the mill should stop, than a miller, who is a friend, should use it."—It signifies, that when the mill is not at work for the want of corn, any neighbour may use it

without detriment;—but if it be going, it would not be advantageous to the owner, that a miller, although a friend, should detain it to grind his own corn.

Mas vale acial que fuerza de oficial.—"The barnacle is better than the strength of the farrier."

The same as

Mas vale maña que fuerza.—"Art is better than strength."

Mas vale agua del cielo que todo el riego.—"Rain from Heaven is better than any watering."—Gardeners particularly know this to be true.

Mas vale algo que nada.—"Something is better than nothing."—That when we cannot obtain all that we wish, we must be contented with what we can get.

Mas vale año tardio que vacio.—"A late year is better than a steril one."

Mas vale à quien Dios ayuda, que quien mucho madruga.—"He is better provided for whom God helps, than he who rises early."—All our endeavours, without God's assistance, are of no avail.

Mas vale bien de lejos que mal de cerca.—"Good at a distance is better than evil near at hand."

Mas vale buena quexa, que mala paga.—"A good complaint is better than bad pay."—Alluding to a person's being complained with for dunning another for a debt.

Mas vale caer en gracia, que ser gracioso.—"It is better to be a favorite than to be witty."—Signifying, that merit is of little avail, if the person possessing it is not liked.

Mas vale cascara de camuesa, que meollo de bellota. "The paring of an apple is better than the kernel of an acorn."

Mas vale comer grama y abrojo, que traer capirote en el ojo.—"It is better to eat grass and thistles than have to wear a hood over your face."—Liberty, with little, is better than much without it.

"O liberty! thou goddess, heav'nly bright!
"Profuse of bliss, and pregnant with delight,
"Eternal pleasures in thy presence reign."
ADDISON.

Mas vale con mal asno contender, que la leña acuestas traer.—"It is better to keep a bad ass, than to carry the wood upon one's shoulders."

Mas vale el mal conocido, que el bien por venir.—"Much better bear the ill we know, than change for future good."—Shakspeare has the following, which is somewhat different:—

"Rather bear the ill we have,
"Than fly to others that we know not of!"

Mas vale favor que justicia ni razon.—"Favor does more than justice or reason."

Mas vale ganar lodo que perder en oro.—"It is better to gain dirt, than to lose gold."

Mas vale hasta el tovillo que no hasta el colodrillo. "Better be up to the ancles, than up to the neck."

Mas vale mala avenencia que buena sentencia.—"A bad compromise is better than a good

verdict."—Shewing, that it is much better to compromise disputes or law suits, although a person may have the right on his side.

Mas valen amigos en la plaza, que dineros en el arca.—"Friends in the market-place are better than money in the chest."

Mas vale onza de sangre que libra de amistad.—"An ounce of blood is better than a pound of friendship."—Alluding to the force of affection in those of their own kindred.

Mas vale pan con amor que galina con dolor.—"It is better to eat bread with love, than fowl with grief."

Mas vale paxaro en mano que buitre volando.—"A bird in the hand is better than a vulture flying."—We say, "A bird in the hand is worth two in the bush."

Mas vale que digan aqui huyó, que aqui murió.—"It is better they should say, here he run away, than here he died."

Mas vale rostro bermejo que corazon negro.—"A ruddy face is better than a black heart."—A reproof to those who, from a false pride and shame, conceal their affliction from those who have the power and will to relieve them.

Mas vale sáber que haber.—"It is better to be wise than to be rich."

Mas vale salto de mata, que ruego de buenos.—"A leap over a ditch is better than the prayers of the good."—A man must depend upon himself, and not upon the prayers or good wishes of others.

Mas vale ser cabeza de raton que cola de leon.—"It is better to be the head of a mouse than the tail of a lion."—Signifying, that it is better to be great amongst the little, than little amongst the great. It is reported of Alexander the Great, that he said he would rather reign in Tyre, than be second in Macedon.

Mas vale ser necio que porfiado.—"It is better to be a fool than obstinate."

Mas vale solo, que mal acompañado.—"It is better to be alone, than to be in bad company."

Mas vale soltero andar que mal casar.—"It is better to continue a bachelor than to be badly married."

Mas valé tarde que nunca.—"Better late than never."

Mas vale tuerto que ciego.—"It is better to be one-eyed, than blind."

Mas vale un agua entre Abril y Mayo, que los bueyes y el carro.—"A shower of rain between April and May, is worth more than the cart and oxen."—Alluding to the good effects rain has in those months in the country.

Mas vale un amigo que pariente primo.—"A good friend is better than a near relation."—Friendship is always profitable.

"*Amicitia semper prodest.*"

LABERIUS.

Mas vale una traspuesta que dos asomadas.—"One escape is better than twice peeping."—Corresponding with ours, "One pair of heels are better than two pair of hands."

Mas vale un dia de placer que ciento de pesar.—"One day of pleasure is better than a hundred of sorrow."

Mas vale un no cena, que cien Avicenas.—"It is better for one not to sup, than to have a hundred physicians."—Temperance prevents more complaints, than physicians cure.

Mas vale un tomo que dos te daré.—"It is better to accept one, than to be promised two."

Mas vale vaca en paz, que no pollos con agraz.—"It is much better to eat beef in peace, than fowls in disquiet."

Mas vale verguenza en cara, que mancilla en corazon.—"A blush on the countenance is better than the commission of crime."—It signifies, it is much better to suppress our feelings, than give vent to them, and afterwards have to repent of our words or actions.

Mas vale viejo que me honre que galan, que me asombre.—"Better to have an old man to honor me, than a young rake to frighten me."

Mas vale vuelta de llave que consciencia de frayle. "A turn of the key is better than the conscience of a friar."—It is better to use precaution to prevent crime, than afterwards to punish it.

Mas ven quatro ojos que no dos.—"Four eyes see more than two."—Corresponding with ours, "Two heads are better than one."

Matrimonio ni señorio no quiere furia ni brio.—"Matrimony and government do not require

fury nor haste."—They must be commenced with prudence, and conducted with moderate discretion.

Mear claro, y dos higas para el medico.—"To water clear, and two figs for the doctor."—Signifying, that when a man conscientiously fulfils his obligation, he may laugh at the malice of the world.

Medicos de Valencia, haldas largas y poca ciencia. "The doctors of Valencia, long skirts and little science."

Medio hermano paño remendado.—"A half brother is like patched cloth."

Menea la cola el can, no por ti, sino por el pan.—"The dog wags his tail, not for you but for the bread."—Applicable to interested individuals.

Merecer una albarda.—"To deserve a pack-saddle."—A common expression, signifying that a man is a heavy and stupid fellow.

Mesurada como nobia en talamo.—"As demure as a bride in her bed-chamber."

Meted la mano en vuestro seno vereis vuestro mal y no el ageno.—"Put your hand on your breast, and you will know your own faults, and not those of others."

Mete mendigo en tu pajar, y hacer se le ha heredero. "Put a beggar into your barn, and he will make himself your heir."—We say, "Set a beggar on horseback, and he will ride to the devil."

Meter aguja y sacar reja.—"To stick a needle and take away a bar."—We say, "To steal a

goose and stick a feather," or "To give a sprat to catch a herring."

Mi casa y mi fogar, cien doblas val.—"My house and my fire-side are worth a hundred doubloons."—Signifying, that we ought to value our own home, though never so homely.

Mi comadre la andadora, sino es en su casa, en todas las otras mora.—"My godmother the gadder-about, if she be not in her own house, she is to be found in any other."

Mi comadre la galgontona convidome à su olla y comiósela toda.—"My gossip, the glutton, invited me to partake of her olla and ate it all herself."—Alluding to greedy persons; also to those who promise much and perform nothing.

Miedo guarda viña.—"Fear watches the vine."

or,

Miedo guarda viña y no viñadero.—"Fear guards the vine, and not the vintager."—It is more from the fear of punishment than principle that prevent many from committing crime.

Miedo ha payo que reza.—"It is fear that makes the villain pray."—Signifying, that in misery, many seek resource in devotion; or that the irreligious have recourse to it.

Miente mas que da por Dios.—"He lies more than he gives for God's sake."—Applicable to a great liar.

Mientras en mi casa me estoy, rey me soy.—"Whilst I am in my house, I am king of it." Applicable to one who is content with his fortune, and does not covet that of his neighbour.

Mi hija antonia, se fué à misa y vino à nona.—"My daughter went to church, and returned in the afternoon."—A reproach to females who, instead of going to church, spend their time in some other manner; frequently done in Spain.

Mi hija hermosa el lunes à toro, y el martes à Zamora.—"My beautiful daughter goes on Monday to the bull-feast, and on Tuesday to Zamora."—Applicable to women who are fond of amusements at a distance from their homes.

Mi padre las guardará.—"My father will look after them."—It is applicable to an extravagant son.

Mirais lo que bebo, y nò la sed que tengo.—"You look at what I drink, and not at my thirst."

Mira que ates que desates.—"See, before you tie, how you can untie."—We say, "Look before you leap."

Mostrar primero la horca que el lugar.—"To shew the gallows before the town."—To do a person an injury instead of a kindness; alluding to some towns in Spain, which as you approach, the gallows is seen first.

Mozo bueno, mozo malo, quince dias despues del año.—"A good or a bad servant must be tried for one year and a fortnight."—Signifying, that it requires time to know persons, before they should be trusted.

Mozo creciente, lobo en el vientre.—"A growing youth has a wolf in his belly."—That is, he is a great eater.

Mozo de quince años, tiene papo, y no tiene manos. "A lad of fifteen years of age has a gorge but no hands."—It alludes to young persons, who about that age eat much and work little.

Muchas veces el que escarva, lo que no queria halla. "He that rakes very often, finds what he does not like."—Alluding to inquisitive persons.

Mucho comer no es barragania, ni pasar hambre hidalguia.—"To eat much is not vulgarity, nor to fast is not gentility."—There are many persons who consider it vulgar to be observed to eat heartily, and the proverb ridicules the custom.

Mucho en el suelo, y poco en el cielo.—"Much on earth, and little in heaven."

Mucho sabe la zorra, pero mas el que la toma.—"The fox is very cunning, but he is more cunning that catches her."

Muchos ajos en un mortero mal los maja un majadero.—"When there are many heads of garlic in a mortar the pestle pounds them badly." "*Majadero*" means a pestle, or a stupid fellow. The proverb signifies, that it is very difficult for one man to manage many things at one time.

Muchos amenes al cielo llegan.—"Many amens reach to heaven."—Shewing the efficacy of our prayers to God, and also of our repeated solicitations to obtain from another some favor we require.

Muchos componedores descomponen la novia.—"Many dressers put the bride's dress in disorder."—We say, "Too many cooks spoil the broth."

Muchos hijos y poco pan, contento con afan.—"Many children and little bread, are a pleasure with great care and anxiety."—It alludes to the labour and fatigue of the poor, to maintain their children; and explains that we cannot have any enjoyment, whilst we are in want of the means of subsistence.

Mudanza de tiempos, bordon de necios.—"The change of fortune is the staff of fools."—It is used against persons of idle and careless habits, who depend solely upon their good fortune for their success.

Maxima stultorum spes est mutatio rerum.

Mudar bisiesto.—"To alter one's course."—"*Bisiesto,*" is the Spanish for our Bissextile or leap year. The proverb signifies that a man has begun to repent of his follies.

Muerte no venga, que achaque no tenga.—"May my death not happen, that I may not have an excuse."—Signifying, that whatever misfortunes may happen to persons, they always have excuses to exculpate themselves.

Muestrame tu muger, decirte he que marido tiene. "Shew me your wife, and I will tell you what a husband she has."

Muger, viento y ventura presto se muda.—"A woman, wind, and fortune, soon change."

Mulo coxo y hijo bobo lo sufren todo.—"A lame mule and a stupid son endure every thing."—Men and animals of little worth are exposed to the greatest fatigue and labour.

Murióse el ahijado, acabóse el compadrásgo.—"When the godson is dead there is an end of the gossipship."—It alludes to interested friends, who, so long as they get something, are staunch, but when hope of further advantage is lost, they back out.

N.

Nacen le alas à la hormiga, para que se pierda mas ayna.—"The ant has wings given her, that she may be the sooner destroyed."

Nadar, nadar y à la orilla ahogar.—"To swim, and swim, and be drowned on the banks."—It alludes to a man who, notwithstanding his talents and industry, is unfortunate, and all his exertions serve but to involve him into greater difficulty. It likewise has a reference to individuals of weakly constitutions, after having struggled to live by the means of drugs, die at last.

Nadie le dió la vara; él se hizo Alcalde y manda. "No one gave him the staff; he made himself Alcalde, and commands."—Applicable to persons who assume authority and command without any claim to them.

Nadie se alabe, hasta que acabe.—"No one should boast until he has finished."—We say, "Do not halloo until you are out of the wood."—Signifying, that our existence is made up of risks, anxieties, and losses, and no man should consider himself free from them.

Natural y figura hasta la sepultura.—" Nature and figure last to the grave."—Shewing how difficult it is to change one's disposition.

Necios y porfiados hacen ricos à los letrados.—" Fools and obstinate people make lawyers rich."—Alluding to the trifling causes from which law-suits arise, and which are continued more from tenaciousness than justice.

Ni absente sin culpa, ni presente sin disculpa.—" Not absent without blame, nor present without an excuse."—It alludes to the scandal of mankind, who take advantage of absence to speak ill of another, which his presence would prevent.

Ni al niño el bollo, ni al santo el voto.—" Neither a bun to a child, nor a vow to a saint."—Signifying, that we should be slow in promising, but quick in performing.

Ni antruejo sin luna, ni feria sin puta, ni piara sin artuña.—" There is no Shrovetide without a moon, nor a fair without a whore, nor a flock of sheep without a dead lamb."—Signifying, that within the three last days of the carnival or Shrovetide, there is always a new moon, &c.

Ni à picaro descalzo, ni à hombre callado, ni à muger barbada no les des posada.—" Do not receive under your roof a bare-legged rogue, a silent man, nor a woman with a beard."—Signifying, that we should be upon our guard against persons of the above description.

Ni à rico devas, ni à pobre prometas.—" Do not run into debt with a rich man, nor promise any thing to a poor one."

Ni boda pobre, ni mortuorio rico.—" No wedding is poor, nor a burial rich."

Others say,

Ni boda sin canto, ni mortuorio sin llanto.—" No wedding without singing, nor a burial without weeping."

Ni cavalgues el potro, ni tu muger alabes à otro. " Do not ride a colt, nor praise your wife to another."—The first is clear enough, the second I leave to the sagacious.

Ni compres de regaton, ni te descuydes en meson. " Do not buy of a huckster, nor be negligent in an inn."—A piece of good advice to avoid being cheated and losing your property.

Ni de las flores de Marzo, ni de la muger sin empacho.—" Neither flowers in March, nor a woman without shame."—There is little hope for a woman who has begun to lose a sense of shame, nor for the produce of the land when the spring is too early.

Ni de niño te ayuda, ni cases con viuda.—" Do not seek the assistance of a child, nor marry a widow."—Signifying, that we should not employ inexperienced and ignorant persons, on account of the injury they may do us; nor marry a widow when a maid is within our choice.

Ni el envidioso medra, ni el que cabe el mora.—" The envious man thrives not himself, nor him that lives next to him."—It shews the injurious effects of envy; it not only punishes itself, but also all within the reach of its influence.

Ni en burlas, ni en veras, con tu amo no partas peras.—"Neither in joke nor earnest part pairs with your master."—That we ought to observe a distance and formality towards our superiors.

Ni fea que espante, ni hermosa que mate.—"Not so ugly as to be frightful, nor so beautiful as to kill."—It is a common expression, meaning that a woman is very plain.

Ni fies, ni porfies, ni apuestes, ni prestes, y vivirás entre les gentes.—"Do not trust nor contend, nor borrow nor lend, and you will live in quiet." Advice that few observe.

Ni firmes carta que no leas, ni bebas agua que no veas.—"Do not close a letter without first reading it, nor drink water without seeing it."

Ni hagas cohecho, ni pierdas derecho.—"Do not give a bribe, nor lose your right."—Signifying, that a man should not lose sight of the just emoluments of his office, nor, by any corrupt means, endeavour to increase them.

Ni hombre tiple ni muger baxon.—"Neither a man with a treble voice, nor a woman with a bass one."—Signifying, that every individual has a particular duty to discharge, suitable to his character and acquirements, and that he should not attempt any others for which he is unfit.

Niña, viña, y peral, y habar, malos son de guardar—"A girl, a vineyard, a pear tree, and a field of beans, are difficult to keep."—They are difficult to keep from being intruded upon. They are very attractive.

Ninguno puede servir à dos señores.—"No man can serve two masters."

Ninguno se embriaga del vino de casa.—"No one gets drunk with his own wine."—Signifying, we prefer that which belongs to another to our own; or we like good cheer at another's expence.

Ni ojo en la carta, ni mano en el arca.—"Neither look into another's letter, nor put your hand into another man's chest."—They are both base and villainous actions.

"How oft the sight of means to do ill deeds,
"Makes deeds ill done!" SHAK.

Ni olla sin tocino, ni boda sin tamborino.—"No olla without bacon, nor a wedding without a tabour."—The olla is composed of many ingredients, such as fowl, mutton, &c. but it is never made without bacon.

Ni perro, ni negro, ni mozo gallego.—"Neither dog, nor black, nor servant born in Galicia." It is a saying used in the southern and some other parts of Spain. The Galicians are a very industrious people. They are the common carriers of the country, and are considered honest and trust-worthy. The proverb, I consider very illiberal and unjust.

Ni pidas à quien pidió, ni sirvas à quien sirvió. "Do not beg of him who has been a beggar, nor serve him who has been a servant."—Shewing how a change of fortune generally changes our characters.

Ni por frio, ni por calura, no dexes tu cobertura. "Neither for cold or heat do not leave off your cloathing."—Cloathing is not only necessary to keep out the cold, but also heat. In hot countries the natives wear large cloaks, called capotes, particularly in Spain and Portugal.

Ni Sabado sin sol, ni moza sin amor.—"There is no Saturday without sun, nor a young woman without love."—Applicable to any thing which regularly or frequently occurs at particular periods, or to persons.

Ni Sabado sin sol, ni vieja sin arrebol.—"There is no Saturday without sun, nor an old woman without rouge."—It alludes to the practice of old ladies, who use paint to conceal their defects.

Ni te alborotes, ni te enfotes.—"Do not be timid nor confident."—Signifying that we should avoid the extreme either of suspicion or presumption.

Ni tu pan en tortas, ni tu vino en botas.—"Neither buy your bread in cakes, nor your wine in bottles."—It is a rule of economy, not to spend one's money in articles which are soon consumed.

No bastan estopas para tapar tantas bocas.—"There is not tow enough to stop so many mouths."—Shewing how difficult it is to silence a general clamour.

No bebas en laguna, ni comas mas de una aceytuna. "Do not drink from the brook, nor eat more than one olive."

No comer el pan de valde.—"Not to eat bread for nothing."—Signifying, that what is generally given is not for nothing, but with a motive of receiving something as an equivalent.

No compres asno de recuero, ni te cases con hija de mesonero.—"Do not buy an ass of a carrier, nor marry an innkeeper's daughter," which require no explanation.

No con quien naces, sino con quien paces.—"Not with your kindred, but with whom you live."—There are circumstances in which a man is placed, that require of him the exercise of his warmest affections to others, in preference to his kindred.

No criarsele à uno apostema.—"Do not produce an ulcer upon yourself."—Do not confide in a person who is likely to betray your secrets.

Secreta facile evomere, in publicum edere.

No dá paso seguro, quien corre por el muro.—"He steps not in safety who runs on the top of a wall."—It alludes to persons who are suddenly elevated by good fortune, and who enter into the enjoyment which it affords.

No da quien quiere, sino quien tiene.—"It is not he that is willing that gives, but he that has the means."

No decir esta boca es mia.—"Not to say this mouth is mine."—A common saying, signifying the same as to be silent, or not to open the lips.

Ne verbum quidem.

No dé Dios à nuestros amigos tanto bien, que nos desconozcan.—"God grant that our friends

, may not have so much wealth as to make them not know us."—Shewing how good fortune changes men, that it even makes them forget their best friends.

Fortuna, nimium quem fovet, stultum facit.

No digais mal del año hasta que sea pasado.—"Do not speak ill of the year until it be past."—Besides its literal sense, it signifies that we ought to be slow in forming our judgments upon things, until we are in possession of every fact connected with them.

No diga la boca lo que pague la coca.—"Let not the mouth utter what you may have to account for."

Others say,

No diga la lengua, por do pague la cabeza.—"Let not the tongue speak what the head may have to pay for."

No diga nadie à nadie buñolero.—"Let no man call another a fritter-maker."—A *buñolero*, or fritter-maker, is one of the meanest occupations in Spain.

No eches la gata en tu cama, ò no la acocées despues de echada.—"Do not throw the cat into your bed, or do not kick her after having thrown her in."—We should be upon our guard how we admit persons into our confidence, lest we should have afterwards a quarrel, and our secrets be exposed in consequence.

No engendra consciencia, quien no tiene verguenza. "He who has no shame has no conscience."

No en los años están todos los engaños.—"They are not the only cheats who are old."—Signifying,

that not only the old and experienced use art and deceit, but also young persons.

No entra en misa la campana y à todas llama.—"The bell does not go to church, yet it calls others to go."—A reproach to those who preach morality to others, and do not practise it themselves.

No es gallina buena que come en tu casa, y pone en la agena.—"It is not a good hen that feeds in your house and lays her eggs in that of another."—Alluding to an ungrateful person.

No es mucho que à quien te dà la gallina entera, tu dés una pierna de ella.—"It is not much to give a leg to him who gave you the fowl." Those who have been the cause of our prosperity ought to be partakers of it.

No es para todos navegar à Corinto.—"It is not every man's lot to sail to Corinth."—All men have not the same advantages or sources of information.

Non cuivis homini contingit adire Corinthum."
HOR.

No está bien el fuego cabe las estopas.—"It is not well that tow should be placed near fire."—The same explanation as "*La estopa cabe el mancebo digole fuego.*"

No está la carne en el garabato por falta de gato. "The meat is not upon the hook for want of a cat."—It is applied commonly to women who refuse marrying, not from the want of a man she likes, but from some other motive.

No estan bien dos pobres à una puerta.—"It is not convenient to have two beggars at your door." It alludes to the annoyance which individuals of one trade or profession occasion to others, by their respective pretensions to notice.

No es tan bravo el leon como le pintan.—"The lion is not so brave as he is represented."—Reports that are generally circulated either diminish or exaggerate the truth.

No estar con sus alfileres—A metaphorical expression—"To be without one's pins."—Signifying, to be out of humour with one's self.—"*Alfileres*" mean dress, and corresponds with our pin-money.

No estar de mal año.—"He has not a bad year." Signifying, that a man looks well fed and clad, and in good spirits.

No estés mucho en la plaza, ni te rias de quien pasa. "Do not stand long in the market-place, nor laugh at those that pass by."—It is a custom for Spaniards to assemble in the plazas, or great squares of their towns or cities.—It recommends that they should not lose time, nor insult any one.

No estirar la pierna, mas de lo que alcanza la manta.—"Do not stretch your leg higher than your cloak."—We say, "One should cut his coat according to his cloth."—We should not be extravagant in our expenditure, but should regulate it according to our means.

No es todo el sayal alforjas.—"All sack-cloth is not made in wallets."—Signifying, that there are exceptions to general rules. Although wallets are commonly made of sack-cloth, it

does not follow that all sack-cloth serves to make wallets.

No es todo oro lo que reluce.—"It is not all gold that glitters."—We ought to be upon our guard against a dazzling exterior, as it frequently conceals some serious blemish.

Impia sub dulci melle venena latent.

No haber oido campanas.—"Not having heard bells rung."—Alluding to a person unacquainted with the most common things.

No hace tanta la zorra en un año, como paga en un hora.—"The fox does not deserve in a whole year what she pays for in an hour."—It alludes to the chastisement that a guilty person receives at one time; that it is not for the last fault, but for all the antecedent crimes he had committed.

No hallar nidos, donde se piensa hallar paxaros. "Not to find nests where one thought to find birds."—Signifying that a man had been disappointed altogether in his expectations.

No hay atajo sin trabajo.—"There is no short path without some trouble."

No hay boda sin doña toda.—"There is no wedding without a mistress of the ceremonies."—Alluding to a certain description of females who are always busy upon an occasion of a wedding or christening.

No hay boda sin tornaboda.—"There is no wedding without a second wedding feast."—It is the custom in Spain for the friends of the bride to invite the same wedding party to their respective houses.

No hay buena olla con agua sola.—"There is no good olla made with water only."—Which signifies, that, in order that one thing may be agreeable, it is necessary that it should possess extraordinary merit.

No hay cerradura donde es oro la ganzua.—"There is no lock secure where there is a golden pick-lock."—Shewing the power of interest.

No hay generacion, donde no haya ramera ò ladron. "There is no race without a whore or a thief."

No hay mal año por piedra, mas guay de quien acierta.—"There is never a bad harvest occasioned by hail-stones; but woe to him who proves it."—Signifying, that although some counties may suffer from stormy weather, the harvest may be generally abundant. Those only suffer by the storm where it happened.

No hay mal que por bien no venga.—"There is no evil from which some good may not be derived."

"Sweet are the uses of adversity;
"Which, like the toad, ugly and venomous,
"Wears yet a precious jewel in his head."
SHAK.

No hay manjar que no empalague, y vicio que no enfade.—"There is no food which does not cloy, nor vice which does not disgust."—It teaches, that the most dainty food, by constant repetition, pall upon our appetites; the same with vicious gratifications, which in the beginning give pleasure, but at length cause pain and remorse.

No hay mas bronce que años once.—"The age of eleven is the age of brass."—Shewing how robust and obstinate children are generally at that age.

No hay mayor mal, que el descontento de cada qual. "There is not a greater evil than a man discontented with his station."—Signifying, that the impatience and disgust with which some persons meet with pain and disappointment, serve but to increase them.

No hay mejor bocado, que el hurtado.—"There is no morsel so sweet as that which is stolen."

No hay mejor cirujano que el bien acuchillado.—"There is not a better surgeon than he who is expert with the knife."—Experience makes mankind perfect. The profession of a surgeon more particularly requires great skill and knowledge, which is only acquired by practice.

No hay mejor remiendo que el del mismo paño.—"There is not a better patch than one off the same cloth."—Signifying, that what a person can do with his own hands, he should not employ another to do for him.

No hay olla tan fea que no tenga su cobertera.—"There is no pot so ugly but what has its lid." We say, "Every jack has his jill."—There is nothing so despicable that has not some one to value it.

No hay palabra mal dicha, sino fuese mal entendida. "There is no word badly spoken, if it be not badly understood."—A reproof to malicious persons, who generally misinterpret what is said with the best intentions.

No hay peor astilla que la del mismo palo.—"There is not a worse chip than that from the same block."—Alluding to a dissipated son, who succeeded an extravagant father.

No hay peor burla, que la verdadera.—"No jest is so bad as the true jest."—Signifying, that in jesting, we should not be personal, particularly when the party has any natural defect.

No hay peor sordo, que el que no quiere oir."—"No one so deaf as he who does not wish to hear."—Applicable to a person who generally affects to be deaf, particularly when he is asked for some favor.

No hay plazo que no llegue, ni deuda que no se pague.—"No term of time so long but it comes at last, and no debt which must not be paid."—It recommends, that we ought to be cautious in promising to do any thing which is difficult, on account of the length of time that may be allowed for its performance.—The period will arrive, and we must keep our words as men of honor and credit.

No hay quince años feos.—"No one is ugly at fifteen years of age."—Alluding to the charm of youth; that however plain a person may be, we cannot apply the term ugly to fifteen.

No hay secreto que tarde à temprano no sea descubierto.—"There is no secret which soon or late will not be revealed."

No hay tal cama, como la de la enxalma.—"There is not a bed equal to the saddle skin."—There is no bed hard to a weary man of a contented mind.

Ha! labor in saxis dat dulces carpere somnos.

No hiere Dios con dos manos.—"God does not wound with both hands."—Signifying, that the chastisements of God are always tempered with mercy, as they are never equal to our crimes.

No le alcanza la sal al agua.—"He has not even salt for his water."—That a man is so needy, that he has not even sufficient to provide for his maintenance.

No le falte cebo al palomar, que las palomas ellas se vendrán.—"Let there be no want of food in the dove-house, and pigeons will come of themselves."—We say, "Daub yourself with honey, and you will never want flies."

No lo falta mas que sarna que rascar.—"He wants nothing but the itch to scratch himself."—Applicable to a man afflicted with poverty and disease.

No le fiará un saco de alacranes.—"He would not trust him with a sack of scorpions."—Applicable to a man of a bad principle.

No le pesa de haber nacido.—"He does not regret his having been born."—A metaphorical expression, signifying, that a man is pleased with himself, presuming on his gentility, beauty, and other elegancies.

No le quiere mal quien le hurta al viejo, lo que ha de cenar.—"He does not wish the old man ill, who steals his supper from him."—Shewing how regular and temperate old people ought to be at their meals. The Spaniards are great enemies to rich suppers.

No mata la carga sino la sobrecarga.—"It is not the burthen, but the over-burthen that kills the beast."

No me busque en mi casa, quien me puede hallar en la plaza.—"Let him not look for me at home, who can meet me in the market place."—Signifying, that a man should keep his private house free from any intrusion, particularly when he has a place set apart for public business.

No me pesa que mi hijo pierda, sino que desquitarse quiera.—"I am not sorry that my son loses, but that he will have his revenge."—Alluding to the vice of gaming.

No os lavareis desta con quanta agua hay en el rio. "You cannot wash away this stain with all the water in the river."—Applicable to a person who had committed some serious crime.

No perdona el vulgo, tacha de ninguno.—"The mob spares nobody."

No por mucho madrugar amanece mas temprano.—"It is not from rising early that day-light comes the sooner."—Signifying, that we should not push any business precipitantly, by using unseasonable exertions.

No prende de ahi el arado.—"The plough does not stick there."—The same as to say, "The difficulty does not consist in that."

No puede ser mas negro el cuervo que sus alas.—"The crow cannot be blacker than its wings."

No queiro, mas echadmelo en la capilla.—"I will not take it, but throw it into my cowl."—Alluding to a hypocrite; from the friar who would not touch money, but would receive it in his cowl.

No saques espinas, donde no hay espigas.—"Do not draw thorns from plants which have no

fruit."—Signifying, that one should not labour without reward.

No se acuerda el cura de quando fué sacristan.—"The curate does not recollect when he was sacristan."—A reproof to persons who, after having obtained preferment, forget their inferiors, and their own former obscurity.

No se acuerda la suegrá que fué nuera.—"The mother-in-law does not remember she was a daughter-in-law."—Signifying, that persons forget what they had been themselves, and do not consider for others.

No seas perezoso y no serás descoso.—"Be not lazy, and you will not have occasion to wish or desire."—Persevering industry places a man beyond the reach of want.

No se ganó Zamora en una hora.—"Zamora was not taken in an hour."—Great and arduous undertakings require time for their accomplishment.—We say, "Rome was not built in a day."

No se ha de exprimir tanto la naranja, que amargue el zumo.—"You must not squeeze the orange so much, that it may make the juice bitter."—We ought to observe prudence and moderation in every thing, to prevent the ill consequences that haste and violence might occasion.

No se hizo la miel para la boca del asno.—"Honey is not made for the mouth of the ass."—Signifying, that delicacies are only to be given to those who value and enjoy them; corresponding with ours, "Do not throw pearls to swine."

No se mueve la hoja sin la voluntad del Senor.—"The leaf does not move without the will of the Lord."—It is taken from the Proverbs of Solomon, signifying, that nothing is done without God's will; but it is applied to worldly affairs, to explain that nothing is done without some particular object.

No se pescan truchas à bragas enxutas.—"There is no fishing for trout in dry breeches."—To accomplish our wishes, we must use industry and diligence.

No se puede repicar y andar en la procesion.—"One cannot ring the bells and walk in the procession."—We cannot accomplish two different things at one time.

Nos por lo ageno, y el diablo por lo nuestro.—"We for what belongs to another, and the devil for what belongs to us."—It frequently happens, that those who are avaricious and desire the property of others, lose their own.

No suda el ahorcado y suda el confesor.—"The man that is hanged does not sweat, yet the confessor who attends him does."—A reproof to those who vex themselves with other's misfortunes.

No te alabes, ni desalabes hasta siete navidades.—"Do not praise nor dispraise, until the expiration of seven Christmas's."—Signifying, that to appreciate the merit of an individual, one must be acquainted at least seven years.

Post glacies septem laudes, numerare valebis.

No te de Dios mas mal, que muchos hijos y poco pan.—"God give you no greater curse, than

many children and little bread."—One of the greatest miseries in life, and unfortunately the case with many poor persons.

No te entremeter en lo que no te atañe hacer.—"Do not intermeddle with what does not concern you."

No temas mancha que sale con agua.—"Do not fear a stain which disappears with water."—That we ought not to be concerned about troubles which have an easy remedy.

No tiene padre, ni madre, ni perrito que le ladre. "He has neither father, nor mother, nor a little dog to bark to him."—Applicable to a destitute and solitary wretch.

No todo es vero lo que suena el pandero.—"All is not true that the tamborine sounds."—We should not readily give credit to what we hear, especially from vulgar and ill-natured people, who commonly speak without reflection, and often with malice.

No todos son hombres los que mean en la pared.—"All are not men who make water against the wall."—Those only are worthy of the name of men, who are distinguished for their valor, prudence, and fortitude.

No vale sus orejas llenas de agua.—"He is not worth his ears full of water."—Alluding to an individual of no merit.

No vendas à tu amigo, ni del rico compres trigo.—"Do not sell to your friend, nor buy corn of a rich man."—In the first instance there may be

a doubt of getting your money, and in the second, by paying too dearly for the article.

No vienen frieras, sino à ruines piernas.—"Chilblains do not appear but on weak and chilly feet."—Pains and afflictions generally fall upon those who are least able to support them.

No vive mas el leal que lo que quiere el traydor.—"The faithful man lives no longer than the traitor likes."—Signifying, that the honest man of a frank and sincere disposition, is never secure against the artifices of a rogue.

Nuestros padres, à pulgadas, nosotros à brazadas.—"Our parents by the inch, and we by the fathom."—Signifying, that what some accumulate with labour and pain, their heirs generally dissipate in a short time.

Nuestro yerno si es bueno harto es luengo.—"If our son-in-law be good, he is accomplished enough."—The qualities most estimable in a youth are frankness and generosity, guided by a moral and liberal education.

Nuevo rey, nueva ley.—"New kings, new laws."

Nunca falta un roto para un descosido.—"A person with his clothes torn never wants a companion in rags;"—which signifies, that let a person be never so unhappy or miserable, he will not want a companion to sympathize with him.

"Kindness by secret sympathy is tied,
"For noble souls in nature are allied."
DRYDEN.

"United by this sympathetic bond,
"You grow familiar, intimate, and fond."
ROSCOMMON.

Nunca harás casa, con azulejos.—"You can never build a house with Dutch tiles."—We must employ proper materials for every undertaking.

O.

Obra comenzada no te la vea suegra ni cuñada.—"A work begun, must not be seen by a mother or sister-in law."—Signifying, that when a person is desirous of accomplishing any work or undertaking, he must keep it a secret from those who might interrupt or injure it.

Obra de comun, obra de ningun.—"A work of many is the work of none."—That which is entrusted to the execution of many, is seldom well finished.

Obra hecha dinero espera.—"The work done, the money forthcoming."—Signifying, that where the labour is performed, there the money is expected.

Obra saca obra.—"One work makes another."

Opera parit opus.

Obrar bien, que Dios es Dios.—"Do good, for God is God."—Let us perform our duties for the love of virtue and justice, and God will assist us.

Obras son amores, que no buenas razones.—"Works, and not words, are the proofs of love."—The best proof we can give of our love and friendship, is to do kind actions to the object of them.

Obreros à no ver dineros à perder.—" Workmen out of sight cause a loss of money."—Corresponding with ours, " The eye of the master does more work than both his hands."

O Cesar, ò nada.—" He will be Cæsar or nobody." A mode of expression, shewing the ambition of a person, that he will either reach the first station, or cease to exist.

Aut Cæsar, aut nullus.

Odre de buen vino, y cavallo saltador, y hombre rifador, nunca duro mucho con su señor.—" A skin of good wine, a leaping horse, and a quarrelsome man, never stay long with their master."

O es buey, ò tortolilla, ò sarmientos en gavilla.—" It is either an ox, or a turtle dove, or a bundle of willows."

O! es un ambar!—" Oh! how like amber it is!" A metaphorical expression, alluding to the excellence of some liquors, especially wine.

O quam nectarum, quam grati odoris vinum!

Oficio de consejo, honra sin provecho.—" An office in the council is honor without profit."

Oficio merdulero criar al hijo, y despues al nieto.—" It is a nasty office to bring up a son, and afterwards a grandson."

Oir campanas y no saber donde.—" To hear bells ring, and not to know where."—An expression used when a person repeats a thing differently from what he had heard it.

Oir, ver y callar recias cosas son de obrar.—" To hear, to see, and to be silent, are difficult

things to do."—Shewing how careful we ought to be in the observance of these three things, since they cost us so much trouble and repugnance.

Audi, vide et tace
Sic fruere pace.

Ojo de besugo.—"The eye of a bream."—A nick name applied to a person with turned up eyes, because his eyes appear like those of a boiled bream.

Ojos de bitoque.—"The eyes of a bung-hole."—Signifying, that a man looks transversely, or that he squints; from a bung-hole of a cask being on one side. The sailors say, when a man squints, "He has a point and a half variation in his eye;" alluding to the variation of the needle of the compass.

Ojos hay que de lagañas se enamoran.—"There are eyes that fall in love with bleared ones."—Shewing how extraordinary some persons taste and choice are, that they select the most ugly and disgusting for their companions.

Ojos que no ven, corazon no quebrantan.—"Eyes that do not see, do not break the heart."—We say, "What the eye does not see, the heart does not rue."

Ojos que no ven, corazon que no llora.—"What the eyes do not see, the heart does not feel."—Signifying, that misfortunes at a distance are felt less than when they are before our eyes.

Ojos que no ven, corazon que no quiebra.—"What the eyes do not see, the heart does not feel."

Ojos que no ven, no envejecen.—"Eyes that see, do not grow old."

Ojos que te viéron ir.—"Eyes that saw thee pass." That when an opportunity is once lost, it never returns.

Post hoc nunquam videnbus.

Oler bien la boca.—"A person's breath is sweet." Signifying, that a man's credit is good.

Olerle à uno la garganta à esparto.—"One's throat to smell of hemp."—To be in danger of being hanged, or near suffering that punishment for some crime.

Oler mal la boca à alguna persona.—"The breath of a person stinks."—A metaphorical expression, applicable to a person who is always begging for something, or wants to borrow.

Olivo y aceytuno todo es uno.—Signifying that the words *olivo* and *aceytuno* are the Spanish for olive, and may be used synonimously. It is generally applied when persons lose their time in seeking for nice distinctions in things which, in reality, they have not; and also to those who repeat the same thing importunely, under a different name.

Nil oleæ distat, si res spectetur, oliva.

Olla de muchos mal mexida, y peor cozida.—"A pot that belongs to many, is ill-stirred and worse boiled."—We say, "Too many cooks spoil the broth."

Olla podrida.—A Spanish dish, composed of several ingredients, such as mutton, beef, bacon, fowl, and other birds and things, which make it delicious and substantial.

Olla que hierve ninguna mosca se atreve.—Or more properly, "*A olla, &c.*"—"A fly will not venture to touch the olla when it boils."—Signifying, that where there is imminent danger, none expose themselves voluntarily to it.

Olla que mucho hierve sabor pierde.—"The olla that boils hard, loses its flavor."—Signifying, that things must not be done out of their regular course, as they are generally spoiled by haste or violence.

Olla sin sal, haz cuenta que no tienes manjar.—"If there be no salt in the pot, you may reckon that you have no meat."—When things want the needful to make them good, it is only waste of time and money to endeavour to make them answer without it.

Olor de santidad.—"The fragrance of sanctity."—An expression, meaning that a man has a good name, and is in good repute.

Oracion breve sube al cielo.—"A short prayer reaches Heaven."—Signifying, that he who wants a favor, must not molest another with many reasons and complaints.

Oracion de perro no va al cielo.—"A prayer of a dog does not reach Heaven."—Explaining, that what is done with an ill will, or asked with a bad grace, is never valued nor granted.

Quod minimè libet inutile est.

O rico, ò pinjado.—"Either rich or hanged."—A saying of a man who was determined to become rich at any risk.

Oro es lo que oro vale.—"That is gold which is worth gold."—That it is not a change of

metals, but in other things equivalent, that the value of money consists.

Oro majado luce.—" Gold beaten shines."—Signifying, that things become more estimable, in proportion as they are known and proved.

Plus valet aurifici quo plus distenditur aurum.

Otra al dicho Juan de Coca.—" Another of John Coca's sayings."—An expression used when a person is constantly repeating some common-place jest or saying.

Otro gallo me cantará.—" Another cock will crow for me."—Signifying, that, under some fortuitous circumstances, some change to good fortune will occur.

Aliter res se haberent, alia sorte fruerer.

Oveja chiquita, cada año es corderita.—" A small sheep is every year a lamb."—Which alludes to persons of small stature, who generally conceal their age.

Oveja cornuda, y vaca barriguda no la trueques por ninguna.—" Do not change a horned sheep and a great bellied cow for any other."

Oveja de muchos, lobos se la comen.—" The sheep that belongs to many, wolves eat."—The same signification as *"Asno de muchos,"* &c.

Oveja duenda mama à su madre y à la agena.—" The tame sheep sucks its own and other dams."—Signifying, that affability of manners and decorous behaviour, conciliate the good opinion and benevolence of others.

Oveja harta de su rabo se espanta.—" The full fed sheep is frightened at his tail."—It is used

against persons who live in luxury and ease, that any excess alarms or discomposes them.

Qui nunquam miseræ sortis discrimina sensit
Formidat quoties imminet umbra mali.

Oveja que bala, bocado pierde.—"The sheep that bleats loses a mouthful."—He who allows himself to be diverted from his object, will recede and lose sight of it.

Oveja que el lobo lleva, gandida va.—"The sheep which the wolf carries, goes to be devoured." Signifying, that we ought to be upon our guard against risk and accident; when danger comes suddenly upon us, a remedy is not easily found.

Ovejas bobas por do va una van todas.—"Foolish sheep, where one goes all follow."—Alluding to the effects of example and bad company.

Ovejas y abejas, en tus dehesas.—"Keep your sheep and bees on your own grounds."—To profit by them, they must be kept on your own lands, or not at all.

Oyó el gallo cantar, y no supo en que muladar.—"He heard the cock crow, and knew not on what dunghill."—Alluding to a person who relates something that had happened, confusedly, and without order or data, and at the same time shewing ignorance or want of observation.—Corresponding with "*Oyó campanas,*" &c.

P.

Pacen potros como los otros.—"The colts walk like the others."—We say, "Many a ragged colt makes a fine horse."—Signifying, that we-

should not despise young people for their appearance and talents; that the dullest children frequently turn out the brightest geniusès in advanced life.

Paciencia y barajar.—"Patience and perplex."—*Barajar* is Spanish for shuffling the cards, or mixing dice. It also means to confuse and perplex. I have chosen the latter. It intimates, that in any adverse negociation or law-suit, we must be patient, and exercise some *ruses des guerres*, to perplex our opponents.

Padre no tuviste; madre no temiste, diablo te hiciste.—"Thou hadst no father; thou didst not fear thy mother, the devil made thee."—Alluding to one who had not the care and protection of a father.

Padre viejo, y manga rota, no es deshonra.—"An old father, and a torn sleeve, are no disgrace."

Paga lo que debes, sanarás del mal que tienes.—"Pay what you owe, and you will be cured of your complaint."—It advises to pay what we owe, before we think of enjoying any tranquillity with what we have left for ourselves. A man in debt is never at ease.

They have another—

Paga lo que deves, sabrás lo que tienes.—"Pay what you owe, and you will know what you are worth."

Qui nulli debet fortunatissimus ille est.

Pagar en la misma moneda.—A metaphorical expression, "To pay in the same coin."—That is, to retaliate; to return an unkindness or injury with a corresponding action.

Par pari referre.

Pagar justos por pecadores.—"The just to pay for the sinner."—By which is explained, that those who are least culpable, and able to bear difficulties, suffer and endure more than the more guilty and powerful.

Pagarlo con las setenas.—"To pay one with the seventh punishment."—*Setenas* was a punishment of old, which subjected the person to the payment of seven times the amount. It alludes to a loss or punishment which one has had to suffer, disproportionate to his crime or offence.

Pagar los azotes al verdugo.—"To pay the hangman for his lashes."—To do service to one for which he will in return do the other an injury.

Págase el señor del chisme, mas no del que le dice.—"The master profits by the tale, not the tale-bearer."—Signifying, that although we like the tale, we dislike the tale-bearer.

Pajar viejo presto se enciende.—"An old straw soon kindles."—Or,

Pajar viejo quando se enciende malo es de apagar.—"An old straw, when it is on fire, is difficult to be extinguished."

They have another upon the same subject,

Pajar viejo arde mas presto.—"An old straw burns the faster."—Signifying, that old men are very sensitive. It also implies, that when any passion gets possession of old age, it is difficult to conquer it.

Palabras azucaradas por mas son amargas.—"Sugared words are in general bitter."—Soft

and flattering expressions ought to be received with doubt and suspicion. When there is much ceremony and much profession of kindness, there is generally some motive for their use, which is wished to be concealed.

" A honey tongue, a heart of gall,
" Is fancy's spring, but sorrow's fall."

" *Mel in ore, verbe lactis,*
" *Fel in corde, fraus in factis.*"

These are monkish rhymes, describing a mischievous hypocrite.

Palabras de boca piedra de honda.—" Words of the mouth are like a stone in a sling."

Palabras de buena crianza.—" Words of good breeding."—It signifies, to use complimentary words to deny facts.

Palabras de oráculo.—" Words from the oracle." Those amphibological answers which some persons give to questions put to them, disguising what they wish to say.

Palabras de santo y uñas de gato.—" Words of a saint, and claws of a cat."—Alluding to a hypocrite.

Palabras señaladas no quieren testigos.—" Remarkable words do not require witnesses."—Shewing how careful we ought to be in speech, especially of things which, from their evidence, might convict us of some action.

Palabras y plumas el viento las lleva.—" Words and feathers are carried away by the wind."—Shewing what little security or credit we should give to words, from the facility with which they may be denied or broken.

Palabra y piedra suelta no tiene vuelta.—"A word and a stone thrown away do not return." Shewing the reflection and caution we ought to observe in our expressions, particularly in those which may wound the feelings of others; because when once spoken, they cannot be recalled.

They also have another upon the same subject,

Palabritas mansas.—"Soft and little words."—They apply this term to a person who uses soft and persuasive words, dissembling his true intention.

Palacio encantado.—"An enchanted castle."—A term applied when one knocks at a door, and no one answers it.

Palo de ciego, que saca polva, de debaxo de agua.—"A stroke of a blind man, which raises dust from under the water."

Palpar la ropa.—"To touch the clothes."—By which is explained, that a sick person is in the last moments; because this action of feeling the clothes, done then involuntarily, is a sure sign of death.

Animam agere, quod attrectatione significatur.

Panadera érades ántes, aunque ahora traeis guantes. "A common baker before, although you wear gloves at present."—Alluding to persons who have risen from obscurity into good fortune, and afterwards forget their origin and their old acquaintances.

Pan ageno caro cuesta.—"Others' bread costs dearly."—Signifying, that benefits received, besides the exposure of one's necessity, leave a man with a great weight of obligation.

Pan à hartura, y vino à mesura.—" Bread in plenty, and wine by measure."

Pan casero siempre és bueno.—" Household bread is always good."

Pan con ojos, y queso sin ojos, y vino que salte à los ojos.—" Bread with eyes, cheese without eyes, and wine that leaps up to the eyes,"—are considered to be the best in quality.

Pan de boda carne de buytrera.—" The wedding feast is like a lure for hawks."

Pan de la boda.—" The wedding cake."—Alluding to the presents and kindnesses which the husband offers to the bride on the few first days of their marriage, and of which afterwards he is very sparing.

Pan mal conocido.—" Bread badly known."—Alluding to an ungrateful person, who returns with acts of unkindness for benefits he had received.

Ingratus, beneficii immemor.

Pan negro y vino azedo sustenta la casa en peso. " Brown bread and sour wine uphold the house."—It is a saying of a covetous person.

Paño ancho, y mozo fiel hacen rico el mercader. " Broad cloth and an honest servant make a shop-keeper rich."

Paño con paño, y la seda con la mano.—" Cloth with cloth, and silk with the hand."—That is, they must be cleaned in that manner.

Paños lucen en palacio, que no hijos dalgo.—" Dress is distinguished in the palace, and not

the gentleman."—That persons are often more esteemed for their dress and decorations, than for their rank and abilities.

Pan para Mayo, leña para Abril.—"Bread or corn for May, and wood for April."

Pan por pan, y vino por vino.—"To speak plain; to call bread, bread—and wine, wine."

Pan y vino anda camino, que no mozo garrido.—"Bread and wine perform the journey, and not youth and activity."—Shewing how much good cheer enables us to support fatigue.

Pan y vino un año tuyo, y otro de tu vecino.—"Bread and wine this year yours, and the next for your neighbour."—The proverb alludes to the inequality of the produce of the harvest, even in adjoining counties.

Para azotar el perro, que se come el hierro.—"If you want an excuse to whip a dog, it is enough to say he eats iron."—We say, "It is an easy matter to find a staff to beat a dog."

Para el amor y muerte no hay cosa fuerte.—"There is nothing strong against love and death."—Shewing, what powerful influence love has on the human mind, that it is as unconquerable as death.

Nil videas morti, nil insuperabile amori.

Para el mal que hoy acaba, no es remedio el de mañana.—"The remedy of to-morrow, is too late for the evil of to-day."—Advising us to apply remedies to our misfortunes at fit opportunities.

Præsenti medicina malo nil crastina prodest.

Para los desdichados se hizo la horca.—"The gallows was made for the unfortunate."—It is applied to persons who have been forsaken by their friends and shunned by their acquaintance, and at length come to a miserable end.

Para los dientes oro, plata, bisnaga, ó nada.—"That is, to pick the teeth you must use gold, or silver, or the bisnaga, or nothing."

Para luego es tarde.—"Bye and bye will be too late."—Signifying, that a person must use dispatch in the business with which he is entrusted.

Para mal casar, mas vale nunca maridar.—"Much better not marry at all, than to marry badly."

Para mi no puedo, y devanaré para mi suegro.—"I cannot spin for myself, and I must do so for my father-in-law."—Applicable to persons who beg favors for indifferent people, and are needy themselves.

Para musica vamos, dixo la zorra.—"We are going for music, said the fox."—A mode of expression, signifying, that a person, under the pretence of amusement, conceals the object he has in view, by distracting the attention of others.

Paraque vá la negra al baño, si blanca no puede ser?—"Why does the negro wench go to the bath, if she cannot become white?—Shewing, that it is useless to apply means, when an end is not attainable.

Parar en tragedia.—"To end in tragedy."—A metaphorical expression, to signify that something will have a miserable end.

Parece que come asadores.—" He appears as if he ate roasting spits."—We say, " He appears as stiff as a ram-rod."—An expression commonly used, and applicable to a person who walks very stiffly, without noticing any one.

Parece que está empollando huevos.—" He looks as if he were hatching eggs."—Applicable to a man who is always sneaking at home, seated by the fire side.

Parece que ha comido cazuela.—" He appears as if he ate the stew-pan."—A commonly used expression, signifying, that a person walks much, and in haste.

Indigesto stomacho laborat.

Parece que ha vendido pescado.—" He appears as if he had sold fish."—It alludes to a person at play, who is very eager to pick up the pence.

Parece que le dan à comer por onzas.—" He appears as if he were fed by ounces."—Applicable to a remarkably thin man.—We have a saying, that " He appears as if he had been fed through a wall with a syringe."

Parece que le han chupado bruxas.—" He appears as if witches had sucked him."—A metaphorical expression, to signify that a man is mere skin and bone, or like an animated corpse.

Parecer que no enturbia, el agua.—" To appear as if he would not disturb the water."—Applied to a person who affects great simplicity, whilst he conceals talent or deceit, which he had not been supposed to possess.

Parece que se ha criado en las Batuecas.—"He appears to have been bred in the mountains of Batuecas."—Batuecas is a wild part of Spain, being a branch of the mountains, known by the name of the French Rock, in the kingdom of Leon, and in the bishopric of Coria, on the confines of that of Salamanca. The inhabitants are remarkable for their rustic manners.

Parece que se cae y se agarra.—"He appears falling, and he is grasping."—It is applied to a person who acts with dissimulation.

Parecer un duende.—"To appear like a spright."—A mode of expressing that a person appears in places where he was not expected.

Parece un bamboche.—"He looks like a bamboche."—Bamboche is a word applied to a squat and big-bellied man, with a bloated and heated countenance; a *bon vivant*. See "*Es un*, &c."

Parece un coco.—"He looks like a cocoa nut."—A common expression, to signify that a man is ugly.

Parida, or, *Ha parida la gata?*—"Has the cat kittened?"—It is a jocular expression, used when a person enters a room where there is an unusual number of lights and festive preparations, and no company assembled.

Pariente olvidado à la noche es combidado.—"A forgotten kinsman is invited at night."

Parte en la igreya desea à su hijo la vieja.—"A situation in the church, the old woman wishes for her son."—Alluding to the vulgar opinion, that the clergymen are all rich, and have nothing to do.

Partir el campo y el sol.—"To divide the ground and the sun."—An expression to divide upon equal terms. It has its origin from ancient duels, when the ground and light was so equally arranged, that the combatants might fight upon equal advantage.

Pasar cochura por hermosura.—"To pass through the process of boiling, to be beautiful."—Signifying, that we must pass through many mortifications, to arrive at perfection.

Pasar las penas del purgatorio.—"To suffer the pains of purgatory."—Signifying, to experience vexations, troubles, and disappointments.

Pasar por las picas.—"To run the gauntlet."—To experience much trouble and anxiety.

Pascársele à alguno el âlma por el cuerpo.—"The soul creeping through one's body."—A metaphorical expression, alluding to a dull, heavy, and idle person.

Desidem, desidiosum esse.

Paso à paso van lejos.—"Fair and softly goes far."

Pata de gallo.—A metaphorical expression, signifying, "A cock's foot."—A snare or cheat by which one endeavours to entice another to do something.—They say, "*Buena pata de gallo trae.*"

Patas de perdiz.—"The feet of a partridge."—A jocular expression, used when a person wears coloured stockings, especially if it be a woman. Corresponding with our blue-stocking ladies.

Pato, Ganso, y Ansaron, tres cosas suenan y una son.—"Pato, Ganso, Ansaron, are three Spanish words for goose, and are used indiscriminately." The proverb says, "They appear three things, and are but one."

Paxaro durmiente, tarde le entra cebo en el vientre. "A sleeping bird receives his food into his stomach late."

Paxaro triguero no entres en mi granero.—"A bird used to the wheat field must not enter my granary."—Teaching, that we should not confide in one who is habituated to vice.

Paxaro viejo no entra en jaula.—"An old bird will not enter a cage."—Signifying, that old and experienced persons are not easily deceived. We say, "Old birds are not caught with chaff."

Paz y paciencia y muerte con penitencia.—"Peace and patience, and a penitent death."—Things to be prayed for.

Pedir cotufas en el golfo.—"To ask for dainties at sea."—To ask for impossibilities.

Pedir muelas al gallo.—"To ask the cock for teeth."—That is, to ask a man for money when he has none; or, in general, it is meant to ask for things that are impossible to be obtained.

Pedir peras al olmo.—"To ask for pears from the elm tree."—A common expression, to explain that a person will not grant the favor solicited from him, or that after having promised any thing, he will not keep his word.

Pedir sobrado, por salir con lo mediado.—"To ask too much, that one may get enough."—That is, by asking extravagantly, to have a greater chance to get moderately.

Pedo de frayle y amor de monja, todo es ayre.—"A friar's wind and a nun's love are both air." *Pedo—Crepitus ventris;* or it is generally used,

Amor de monja y pedo de frayle todo es ayre.

Pedrada contada nunca ganada.—Signifying, that boasting of any thing, argues generally a want of truth.

In vacuum semper lapides jactancia fundit.

Pedro de Urdemalas, ò todo el monte ò nada.—"Peter of Urdemalas will have the whole mountain or nothing."—Alluding to an ambitious and ungovernable disposition, that it will not be curbed by reason, nor be content with mediocrity.

Aut nihil, aut totum mea sors, mea munera poscunt.

Pedro entre ellas.—"Peter amongst them."—A jocular expression applied to a man, who is fond of walking in the company of women.

Pedro porque atiza? Por gozar de la ceniza.—"Why does Peter stir the fire? To warm himself."

Pegar la boca à la pared.—"To stick the mouth to the wall."—An expression to signify, that a person is determined to be silent on his necessities, let him suffer ever so much.

Pegarse como ladilla.—We say, "To stick to, one like a leech."—It is a metaphorical expression,

signifying, that a person intrudes himself upon another, with persevering molestation, until he obtains the object of his wishes and solicitations.

Pegarse el pañal.—"To cling to the baby linen." To attach oneself extravagantly to some individual.

Pegarse la lengua al paladar.—"The tongue to cling to the roof of the mouth."—When a person is very thirsty.

Pegarsele à alguno las sabánas.—"The sheets stick fast to a person."—Alluding to an idle person, who is fond of laying in bed more than is necessary for his rest or health.

Pegar una ventosa.—"To cup a person."—It is applied when a person, by art and deceit, obtains money, or any thing of value, from another, signifying, that they have drawn blood from him.

Pegar un parchazo.—"To put a plaister upon one."—A metaphorical expression, to signify that a man has deceived another, either by obtaining something as a loan, with no intention ever to repay him, or in some other way.

Pelarse las barbas.—A metaphorical expression, "To pluck one's beard."—To shew in one's gesture great passion and fury.

Pelea de hermanos, alheña en manos.—"When brothers fight, they should have privet in their hands."—Advising, that relations should avoid disputes, because, generally, they are more serious in their consequences, than amongst strangers.

Rixa inter fratres, odium implacabile gignit.

Pelean los ladrones y descubrense los hurtos.—"When thieves fall out, honest men come by their goods."

Pelean los toros, y mal para las ramas.—"When the bulls fight, it is bad for the branches."—To express, that when the heads of families quarrel, many others dependant upon them, suffer in consequence.

Pena de la nuestra merced.—"At the risk of our displeasure."—A threat of punishment that kings use to their subjects, to intimidate them into submission to their decrees.

Sub pœna nostræ mercedis.

Pendon y caldera.—"The standard and cauldron." A privilege that the kings of Spain gave to the rich men of Castile when they came with their followers to assist in carrying on the war; which was, that they might have a standard, as a sign that they had the power to raise men—and the cauldron, as the insignia that they fed them at their own expence.

Vexillum et ahenum equitibus pro privilegio concessum.

Pensar en lo excusado.—"To think of the matter." Alluding to something solicited, which it is not possible to grant.

Peor es la moza de casar, que de criar.—"It is more difficult to marry a young woman, than to bring her up."

Perder los estribos de la paciencia.—A metaphorical expression.—"To lose the stirrups of patience."—To be irritable and impetuous.

Perdiz azorada medio asada.—"A partridge frightened is half cooked."—The partridge, when pursued by the goshawk, it is said, eats more tender from the effects of its fear.

Perrillo de muchas bodas no come en ninguna, por comer en todas.—"The dog which goes to many weddings eats in none, from wishing to eat in all of them."—Signifying, that covetous and greedy persons generally lose what they have by endeavouring to get more.

Perrito de todas bodas.—"A dog at all weddings." Applicable to a person who is to be found at all places where there is feasting and amusement.

Perro alcucero, nunca buen conejero.—"A potter's dog is never good for catching rabbits."—He who has been brought up in luxury and ease, is never fit for industry or labour.

Venatur canis ille parùm qui multa ligurit.

Perro en barvecho ladra sin provecho.—"A dog in a ploughed or in a fallow field, barks to no purpose."

Perro ladrador nunca buen mordedor.—"A barking dog is never a good biter."—Corresponding with ours—"Great talkers are little doers."

Ne morsum timeas multùm latrante lysisca,
Dum nimis adlatrat præda secura fugit.

Perro lanudo, muerto de hambre y no creido de ninguno.—"A shock dog is starved, and nobody believes it."

Perro viejo.—"He is an old dog."—A metaphorical expression.—Signifying, that a person, from habit and experience, is remarkably cautious, knowing, and upon his guard.

Pesarle à uno en el alma.—"To grieve one to the soul."—Alluding to excessive grief which a person feels for some misfortune or accident.

Nimis dolere, quám dolenter ferre.

Pescador de caña mas come que gana.—"The fisherman with a rod, eats more than he earns."—Applied to persons who, to avoid work, seek employments of little advantage.

Peso y medida quitan al hombre fatiga.—"Weight and measure relieve a man from trouble."—Advising us to observe strict punctuality and order in our transactions.

Picado de la tarantula.—"Bit by a tarantula."—Alluding to one who is suffering from any moral or physical affection. It is commonly applied to a person who has got the French disease.

Picar la mosca.—"To be stung by a fly."—To be irritated at the recollection of some grievance or insult.

Pico de oro.—"A golden mouth."—Signifying that a man is very eloquent. It is applied to persons whose language is elegant and persuasive.

Pide el goloso para el deseoso.—"The greedy begs for the needy."—Which explains, that many persons avail themselves of a pretext to beg for another, and at the same time are serving themselves.

Piedra movediza nunca moho la cobija.—"A rolling stone never gathers moss."—Signifying, that a man should follow the business he has been brought up to, and not change it easily for another. Those that do seldom succeed, and remain generally poor.

Piedra sin agua no aguza en la fragua.—"A grinding stone without water is of no use."—In order to succeed in our intentions, we must receive assistance, or assist ourselves.

Piensa el ladron que todos son de su condicion.—"The thief considers every one to be of his profession."—Malicious and vicious persons always imagine others to be as guilty as themselves.

Quod peccare queant reliqui cum quilibet audax:
Ex propio semper judicat ingenio.

Piensan los enamorados que tienen los otros los ojos quebrados.—"They that are in love, think that other peoples eyes are out."

Pierde el gañan, porque los años se le van.—"The husbandman loses, because he grows old."—Which gives us to understand, that the hard labour of the field requires the health and robustness of youth.

Rure valens perdit, cum robur frangitur annis.

Pierde el mes lo suyo, pero no el año.—"The loss of a month is yours, but not a whole year."—Signifying that a month's labour lost may be recovered during the remaining eleven months, but not when the year is lost.

Quod pereat mensis, labor haud et irritus anni.

Planta muchas veces traspuesta, ni crece, ni medra. "A root often transplanted neither grows nor thrives."—By which is noted the inconstancy of some who are never content; but who are always changing their plan, and never following any one for a length of time.

Plegue à Dios que orégano sea, y no se nos vuelva alcaravea.—"God grant it may be marjoram, and not turn out caraway seed."—Applicable to persons who apprehend something will happen contrary to their wishes and expectations.

Pobre de solemnidad.—"Solemnly poor."—One who suffers all the miseries and mortification of poverty—and who is obliged to beg for his subsistence.

Pobre diablo.—"A poor devil."—A contemptuous expression, used against a mean and spiritless person.

Pobre importuno saca mendrugo.—"An importunate beggar obtains a piece of bread."—It alludes to persons who frequently confer favors to get rid of the importunity of the applicants, than from liberal or charitable motives.

Pobrete pero alegrete.—"Very poor, but very merry."—A common mode of speaking of a person who is poor, and yet does not sink under his poverty, but who is always in good spirits, and ready to join in any diversion or amusement that offers—free of expence.

Pobreza no es vileza.—"Poverty is no crime."—No one should reproach or despise another for being poor. This life is subject to many vicissitudes, and no one knows what may be his own change of fortune.

"*Nil habet infelix paupertas durius in se,*
"*Quam quod ridiculos homines facit.*"

JUVENAL.

Want is the scorn of ev'ry wealthy fool,
And wit in rags is turned to ridicule.

Poca barba, poca verguenza.—"Little bread, little shame."—Alluding to young and ill-taught persons who are generally presuming and without shame. See "*A poca.*"

Poca hiel hace amarga mucha miel.—"A little gall makes much honey bitter."—Shewing how prejudicial and disgusting is bad company; that one individual of vicious habits is sufficient to corrupt and pervert numbers, however virtuous and just.

Poca lana y esa en zarzas.—"Little wool, and that in the rough."—Said of one who has little property, and that in bad security.

Parva pecunia in custodia latronum.

Poca sciencia, y buena consciencia.—"Little knowledge, and a good conscience."—That is, carry a man through the world.

Poco à poco hila la vieja el copo.—"By degrees the old woman spins her piece."—Shewing what perseverance in labour will effect.

Poco à poco, van lejos y corriendo à mal lugar.—"Slow and sure go far, and the more haste the worse speed."

Poco aprovecha candil sin mecha.—"A lamp without a wick, is of little use."

Poco daño espanta, y mucho amansa.—"A little loss frightens, and a great loss tames."—It shews the progress of gaming. The first stakes, although small, alarm more, if lost, than large sums do, when one gets deeper in the game. It also alludes to the danger and infatuation of the vice of gaming generally, that a man is ruined before he is aware.

Poco dura la toca, en cabeza loca.—"Head-cloaths stay but a short time on a mad head."

Poco mal y bien atado.—"A trifling ill and much afraid."—Said of one who has some trifling complaint or loss, which he bears with impatience and grief, as if it were a serious affair.

Others say,

Poco mal y bien quejado.

Poda tardro y siembra temprano, si errares un año, acertarás quatro.—"Delay pruning your vines, and sow your corn early; if you err one year you will be right in four."

Vites sero puta, sulcis cito semina manda:
Vix de quinque annis irritus unus erit.

Poder comer el pan con cortezas.—"To be able to eat bread with the crust."—Signifying, that one has passed the age of childhood, and has a sufficient experience of things.

Pollino que me lleve, y no caballo que me arrastre. "The ass that carries me, and not the horse that throws me."—The proverb recommends the moderate enjoyments of life, as preferable to those of a more expensive class, which are commonly subject to pain and anxiety.—It is also applied generally to economical and prudent persons, who content themselves with living within the limits of their incomes, and do not covet superfluities.

Pollo cada año y el pato madrigado.—"A fowl one year old and a goose quite young."—That is, a capon should be about one year old, and a goose when it is green, to be fit for the table.

Pollo de Enero, sube con el padre al gallinero.—"The January fowl follows the cock to roost." Fowls reared in winter are stronger than those that are hatched in warm weather.

Pólvora poca, y municion hasta la boca.—"A small quantity of powder and ammunition to reach the mouth."—Advising the practice of diligence and circumspection in the management of our affairs; that we should make use of the means in our power, with judgment, to promote their success, without exposing ourselves to danger or loss.

Poner à alguno en el disparador.—"To place one upon the trigger."—To incite or provoke another to do or say something which he would not otherwise have done.

Poner à alguno sobre un borrico.—"To place one upon an ass."—A metaphorical expression, threatening a person with public exposure or disgrace.

Poner à Dios delante los ojos.—"To have God before one's eyes."—To proceed conscientiously without any worldly interest.

Poner à la sombra.—"To put one in the shade."—To put one into prison.

Poner à uno como un guante.—"To make one as handy as a glove."—An expression, signifying that a person had been made tractable and useful, who before was obstinate and idle.

Poner à uno de uva casca.—"To leave a man like the husk of a grape, after the wine is pressed out."—That is, cleared out; having lost all his money and credit by speculation or otherwise.

Poner à uno los cinco dedos en la cara.—"To put one's five fingers in another's face."—A common expression, meaning, to give another a blow with the fist.

Poner à uno, ò alguna cosa sobre las estrellas.—"To place something above the stars."—That is, to exaggerate or to praise extravagantly.

Poner à uno una banderilla.—A metaphorical expression.—"To put a flag upon a person."—Signifying, to make use of some sarcastic expression to another.

Poner cuero y correas.—"To give the hide and the straps."—It is applied when a person, over and above doing some good office for another, pays the expence connected with it.

Poner el pie sobre el pescuezo.—"To place one's foot upon another's neck."—To humble another, or to bring one to subjection.

Poner en astillero.—A metaphorical expression, signifying, "To place a person in some high post, dignity, or authority."

Poner en cobro alguna cosa.—"To put something in a place of security."—A common expression, to signify that money, or any thing of value, is placed in safety, where it will acquire interest.

Poner en limpia à uno.—"To place one upon his feet."—A metaphorical expression, to signify, to educate and place one in the world, so as to be enabled to work his way respectably in life.

Poner las cosas pies con cabeza.—A metaphorical expression.—"To confound the head and feet of things together."—That is, to invert the order of things.

Poner las orejas coloradas.—A metaphorical expression.—"To turn one's ears red."—To use some severe words of reproof, which occasions a general confusion in the countenance.

Poner las peras à quatro, ò à ocho.—"To divide the pears into four or eight."—To constrain a person to do something against his inclination.

Ad angustias redigere.

Poner lengua en alguno.—A metaphorical expression.—"To lash another with one's tongue."—To complain of or to speak ill of another person.

Ponerle à alguno la ceniza en la frente.—"To put the ashes on one's forehead."—To vanquish another in some contest or argument.

Ponerle à uno como un Christo.—"To treat one as a Christ."—That is, to treat a person with much rigour and cruelty.

Ponerle à uno la paletilla en su lugar.—"To put one's palate in its proper place."—To reprove another severely, and to tell him what he ought to do.

Poner puertas al campo.—"To put gates to the fields."—We say, "To hedge in a cuckoo."

Poner sal en la mollera.—"To put salt upon the mould of the head."—The same as to put brains, judgment, or steadiness, into one by timely chastisement, so as to make him obedient and studious.

Ponerse como uno trompo.—"To make oneself like a humming top."—That is, to eat or drink until a person is not able to speak or walk.

Ponerse de puntillas.—"To go on tip toe."—A metaphorical expression, to signify that a man persists obstinately in his opinion, although he may be contradicted, and proved to be in error.

Ponerse en brazos de otro.—"To put oneself in the arms of another."—A metaphorical expression, to confide implicitly in the honor and good faith of another person into whose hands one has placed some affair of importance.

Ponerse en manos de alguno.—A metaphorical expression, "To put oneself in the hands of another person."—To place oneself under his advice and direction.

Ponerse en veinte uñas.—"To place oneself on twenty claws."—To fall upon the ground with the mouth downwards, and affirm a thing on the feet and hands.

Ponerse ò meterse, en Trinidades.—"To engage oneself in Trinities."—That is, to enter into a controversy on the subject of the Trinity. To involve oneself in some profound and difficult matter, which it is impossible to prove or comprehend.

Ponerse papo à papo.—"To be face to face."—An expression to signify, that a person will speak boldly and explicitly to another.

Poner toda la carne en el asador.—A metaphorical expression.—"To put all the meat on the spit." To risk all one has without receiving any thing.

Ponte buen nombre Isabel, y casarte has bien.—"Get a good name Elizabeth, and you will be well married."

Por adivino le pueden dar cien azotes.—"He deserves a hundred lashes for a fortune-teller."—Signifying, that a man is a bad prophet.

Por amor de Dios.—"For the love of God."—A mode of expression to solicit most earnestly for something; and they say,—*Haga vm: esto por amor de Dios.*—"Do this for the love of God."

Por atun y ver al duque.—"For tun fish, and to see the duke."—It is used when a person does any thing with two objects in view. Corresponding with ours, "To kill two birds with one stone."

Por axuar colgado no viene hado.—"Fate is not accomplished with the bride's portion."—Which signifies, that to be fortunate in marriage we ought to trust in God, and not solely in the dowry.

Por barba.—"By the beard."—A common expression, signifying, "a head," or each person. v. g. *A polla por barba.*—"A fowl for each person."

Por casa ni viña, no tomes muger parida.—"Do not take a wife that has had a child, for the value of a house or a vineyard."

Por codicia de florin, no te cases con ruin.—"Do not marry with a poor man if you wish to become rich."

Por demas es la citola en el molino, si el molinero es sordo.—"There is no need of a clapper in the mill if the miller be deaf."

Por demas éstava la grulla, dando la teta al asno. "In vain was the crane giving suck to the ass."

Por dinero bayla el perro, y por pan si se lo dan.—"Money makes the dog dance, and bread if it be given to him."—Shewing the power of money, that it has an influence upon those who cannot make any use of it.

Por donde fueres haz como vieres.—"Wherever you go, do as you see others do."—Every person ought to accommodate himself to the usages and customs of the place in which he resides.

Por donde va la mar, vayan las arenas.—"Where the sea goes, let the sands go."

Por do quiera hay su legua de mal camino.—"Whatever way you take there is a league of bad road."—Signifying, that in every undertaking one must have difficulties to encounter.

Por do salta la cabra, salta la que la mama.—"Where the goat leaps, the kid will follow." Shewing the power of example. See *Cabra por viña, &c.*

Por el alabado dexé el conocido, y vime arrepentido. "I exchanged that which I knew for another which was praised, and I had to repent of it." It signifies, that we should not venture the good or comfort we enjoy for the *hope* of obtaining something better. Corresponding with our common saying, "Not to throw out the dirty water, before we get in the clean."

Por el hilo se saca el ovillo.—"By the thread we unwind the skein."—Signifying, that by antecedents we come to the knowledge of things, and by rules we classify and trace their consequents. *Sæpiùs e minimis inferri maxima possunt.*

Por eso se vende la vaca; porque uno quiere la pierna y otro la falda.—"For this reason they sell

the cow; because some persons like the *leg*, and others the foot."—Shewing the diversity of likings and tastes of mankind, that nothing should be considered absolutely despicable.

Por falta de hombres buenos, á mi padre hicieron alcalde.—"For the want of worthy men, they made my father alcalde."—When an appointment is conferred on one who possesses no talents, because there was no other so well adapted for it.

Porfia mata la caza.—"Perseverance kills the game."—Signifying, that to overcome difficult things, we must be constant and persevering.

Porfiar, mas no apostar.—"Argue obstinately, but do not lay a wager."—Advising, of two evils to avoid the greater one.

Por la puente que está seca.—"By the bridge which is dry."—An expression used as advice not to take bye-ways or short cuts in any affair where there may be risk, but to pursue the old high road.

Por las haldas del vicario, sube el diablo al campanario.—"The devil gets up to the belfry by the vicar's skirts."

Por las obras no por el vestido el hypocrita es conocido.—"The hypocrite is known by his actions, not by his clothes."—We say, "It is not the cowl which makes the monk."

Por las visperas, se conocen los disantos.—"The holidays are known by their vigils."—Signifying, that prudent people observe and form their judgments by preceding circumstances.

Por los bueyes que son de mi padre, siquiera aren, siquiera no aren.—"My father's oxen may

plough or not as they please."—Signifying, how little we interest ourselves in those things which do not yield us profit or advantage.

Por mas que disimula cada qual, siempre buelve al natural.—" Let a man dissemble never so much, nature will always prevail."

Por mejoria mi casa dexaria.—" To better myself I leave my house."—Which denotes the inclination and desire one has to better his fortune.

Por mi dinero, papa le quiero.—" With my money, I would be Pope."—A man who possesses money, may purchase whatever he pleases: even rank and honors.

Por miedo de gorriones, no se dexan de sembrar cañamones.—" For fear of sparrows, they do not sow hemp seed."—Signifying, that useful and necessary things must not be left undone, because there may be risk or difficulty in their execution.

Por mucho madrugar no amanece mas aina.—" Early rising makes it not day the sooner."

Por mucho pan nunca mal año.—" An abundant year of corn is never a bad year."

Por mucho que corra la liebre mas corre el galgo que la prende.—" Though the hare runs never so well, the greyhound runs better, since he overtakes her."

Por muerte de hijos no se despara la casa.—" The house is not unfurnished by the death of children."

Por no perder costumbre, quando no hay hierro martillas en el yunque.—" Not to lose the

custom, when there is nó iron use your hammer on the anvil."

Por oir misa, y dar cebada, nunca se perdió jornada. "You never lose a journey by stopping to hear mass, and feeding your horse."—Signifying, that the time occupied in discharging our daily religious and other duties, will not interfere with our other pursuits.

Por penitencias mal cumplidas.—"For penancies badly performed."—It alludes to a person, who, having committed some offence for which he is in disgrace, applies for pardon, and pleads something in extenuation; and although the charge does not deserve the punishment inflicted upon him, there are others which co-operate and decide against his character, and with which he is at the time ignorant or had forgotten. All his former transgressions are brought upon the tapis and discussed, whilst the offender only thinks of his last error. This summary mode of punishment is practiced in more countries than Spain, and is known by the term, *Pro peccatis non expiatis.*

Porque vá la vieja à la casa de la moneda? Por lo que se le pega.—"Why does the old woman go to the banking house? That she may get some of the money."—Which signifies, that when persons are frequent in their visits at a place, it generally happens that it is with the hope of some advantage, and not from friendship or affection.

Por San Lucas mata tus puercos, y tapa tus cubas. "About the feast of St. Luke kill your swine, and stop up your casks of wine."

Por ser rey, se quiebra toda ley.—"All laws are broken to obtain a crown."

Por sol que haga no dexes tu capa en casa.—"Though the sun shine never so bright, do not leave your cloak at home."

Por soto no vayas tras otros.—"Do not follow another in a wood."

Por sus pulgares.—"With his thumbs."—A mode of stating that a man had performed something with his own hands, without the help of others.

Por sus puños.—"With his fists."—Signifying, with his own labour and industry.

Portador de malas nuevas.—"A bearer of bad news."—A nick-name given to one who has always some melancholy news or intelligence to communicate.

Por temor, no pierdas honor.—"Do not lose honor through fear."

Por tu ley, y por tu rey, y por tu grey, y por lo tuyo morirás.—"A man should venture his life for his king, for his religion, for his country, and for his estate."

Por turbia que esté, no digas desta agua no bebere. "Though it be never so much troubled, do not say I will not drink of this water."

Por un ladron pierden ciento en el meson.—"One thief in an inn, makes a hundred suffer."—It does not imply that one thief would rob a hundred persons, but that they might be suspected for the crime of one person.

Unius culpa frequenter plectimur omnes.

Por viejo que sea el barco, pasa una vez el vado.—"Let the boat be never so old, it will cross the ford once."—Signifying, that how useless and emaciated a person may be, he may, on occasions, be of some use.

Por vos cantó el cuclillo.—"The cuckoo sang for you."—It is applied when a third person, in the character of referee, derives advantage from the quarrel of any other two, by receiving bribes from both of them.

Por vuestra alma sayan esos pater nosters.—"Let those pater nosters be for your own soul."

Potro primero de otro.—"A colt broken by another person."—Signifying, that in the choice of any thing where there is risk, we should avail ourselves of the experience of others.

Potros cayendo, y mozos perdiendo, van asesando. "Colts which are apt to fall, and young men who are losing their fortunes, become tame and wise."—Explaining, that cares and misfortunes make men humble.

Predicar en desierto.—"To preach in a desert."—Signifying, when the hearers are not disposed, or rather refuse to listen to doctrines or advice addressed to them.

Pregonar vino, y vender vinagre.—"To cry up wine, and sell vinegar."

Prenda que come ninguno la tome.—"Let no man take a pledge that eats."

Preso por mil, preso por mil y quinientos.—"A prisoner for a thousand, a prisoner for fifteen

hundred."—Applicable to a person who is determined to succeed in some business he has begun—*coute qui coute.*—We say, "In for a pound, in for a hundred;" or, "One may as well be hanged for a sheep as a lamb."

Primera espada.—"The first sword."—A title given to the bull-fighters in Spain, who by their superior skill have the honor of killing the first bull at the bull-feasts.

Primero son mis dientes que mis parientes.—"My teeth before my relations."—Signifying, that every one ought to consider for himself, before others; corresponding with our proverb, "Charity begins at home."—See *Mas cerca están*, &c.

Principio quieren las cosas.—"Things require a beginning."—A mode of expression to induce another to resolve to begin or prosecute a business in which he has some apprehension he will not succeed, or obtain.

Puerco fiado gruñe todo el año.—"A hog upon credit grunts all the year."—It alludes to the painful state of mind a man must suffer who is in debt, by being constantly annoyed by his creditors.

Puerto fresco, y vino nuevo, Christianillo al cimenterio.—"Fresh pork, and new wine, send a Christian to the church-yard."

Puercos con frio, y hombres con vino, hacen gran ruido.—"Hogs when they are cold, and men with wine, make much noise."

Puerta abierta, al santa tienta.—"An open door tempts a saint."

Pues ara el rocin, ensillemos el buey.—"Since the horse ploughs, let us saddle the ox."—We should guard against innovation in conducting the common actions of life, to avoid singularity.

Pues la casa se quema, calentémonos todos.—"Since the house is on fire, let us all warm ourselves." Applicable to persons who wish to turn to some advantage their own or others' ruin.

Pues tenemos hogazas no busquemos tortas.—"Since we have loaves, let us not seek for cakes."

Puesto en el borrico.—"Placed upon his ass."—A metaphorical expression, signifying, that a person has commenced an affair, which he is determined to pursue, at any risk or expence.

Puridad de dos, puridad de Dios; puridad de tres de todos es.—"A secret between two is God's secret; a secret between three is every body's."

Puta la madre, puta la hija, puta la manta que las cobija.—"The mother and daughter, and even the cloak that covers them, are all whores."—Alluding to a family, or a set of people, who all deserve some opprobrious epithet.

Putas, y dados, y comines de adre, matan al hombre.—"Bad women, dice, and wine, ruin a man."—Three dangerous enemies to man.

Puteria ni hurto nunca se encubren mucho.—"Whoredom and stealing are never long concealed."—Signifying, that the deceit and caution which are necessary for the commission of these crimes, cannot be sustained, when the crime is frequently repeated.

Q.

Qual digan Dueñas.—"As Duennas would say."—A mode of expression, signifying, that a person had remained behind, and had been treated ill, by word of mouth.

Qual Dios te hizo tal te apiade.—"As God made you, so may he have compassion upon you."—This they use to some unfortunate and deformed wretch.

Qual el año, tal el jarro.—"As the year is, so must the jar be."—Signifying, that our expences in luxuries, such as wine, &c. must be regulated by the income of the year.

Qual el cuervo tal el huevo.—"As the crow is, the egg will be."—Meaning, that children are generally like their parents in temper and disposition.

Qual el dueño tal el perro.—"As the master is, so is his dog."—Alluding to the force of example. We say, "Like master, like man."

Qual el tiempo, tal el tiento.—"We must catch the manners of the times."—Advising us to use prudence, and to accommodate ourselves to times and circumstances.

"Eye nature's walk, shoot folly as it flies,
"And catch the manners living as they rise."
POPE.

Tempora mutantur, mutantur tempora mores.

Qual era Dios para mercader.—"What a good merchant God would make."—What numbers of persons would become wealthy, had they

the gift of foreknowledge!—How many sleepless nights and anxious moments might they avoid!

Quales barbas tales tobajas.—"For such beards, such towels."—Every person ought to receive the attention and respect which corresponds to his rank and respectability. It has its origin from the barbers, who use their shaving cloths according to the appearance and respectability of their customers.

Qual es el rey, tal es la grey.—"Such as the king is, such is his flock or his people."

Qual es la cabra, tal es la hija que la mama.—"As the goat is, so is the kid."—We say, "Like master, like man."

Qual es la campana tal la badajada.—"As the bell is, so is the clapper."—The actions of mankind are more or less blazoned, according to their rank and circumstances.

Qual es Pedro, tal es Juan.—"As Peter is, so is John."—That is, they are both alike.

Qual hijo quieres? Al niño quando crece, y al enfermo mientras adolece.—"Which child do you like? That which begins to grow, and the one which is recovering from illness."—The feelings and affection of parents are particularly excited and increased, when their children are suffering from sickness and misfortune.

Qual mas qual menos toda la lana es pelos.—"All wool is hair more or less."—Which shews the little difference and distinction there is in common and unimportant things.

Qual pregunta harás, tal respuesta habrás.—"Such a question as you ask, such an answer you will receive."

Quando à nuestra Señora oyeres nombrar, no pidas si has de ayunar.—"When you hear our Lady or the Virgin Mary named, do not enquire if it be a fast."—Alluding to the eves of festivals of the Virgin Mary, which are always kept as fasts in Spain.

Quando aqui nieva que hará en la sierra?—"When it snows here, what must it do on the mountains?"

Quando à tu hija le viniere su hada, no aguardes que venga su padre del mercado.—"When your daughter is asked in marriage, do not wait for the father's arrival from the market."—Signifying, that we ought not to let slip an opportunity to better our fortune, on account of trifling considerations.

Quando ayunque sufre, quando mazo, tunde.—"The anvil suffers when the hammer beats."—We ought to accommodate ourselves to the times and circumstances.

Quando comieres pan reciente, no bebas de la fuente. "When you eat new bread, do not drink water."

Quando Dios amanece para todos amanece.—"When God gives the light of day, it is for all."—Instructing, that we ought to communicate our comforts and enjoyment to others.

Quando Dios no quiere, santos no pueden.—"When God does not bestow, saints cannot."—Signifying, that when an individual has the power

and not the inclination to do a favor, the intercession of friends is of little avail, and ought not to be depended upon.

Quando Dios quiere con todos los ayres llueve.—"When God wills, it rains with every wind."—Which signifies, that every thing is directed by the will of God.—His providence disposes that the means which we think quite contrary to the accomplishing of any object, are those by which it is produced. Pope applies the following lines, alluding to the dispensation of God's providence:—

"All nature is but art unknown to thee,
"All chance direction, which thou can'st not see;
"All discord, harmony not understood,
"All partial evil, universal good;
"And spite of pride, in erring reason's spite,
"One truth is clear—whatever is, is right."

Quando Dios quiere en sereno llueve.—"When God pleases, it rains in fair weather."—Although our affairs may appear calm and secure, a sudden storm may come, and blast at once all our prosperity.

Quando el abad lame el cuchillo, mal para el monacillo.—"When the curate licks the knife, it is bad for the clerk."—When the master fares ill, it must be worse for the servant.

Quando el cosario promete misas y cera, con mal anda la galera.—"When the pirate promises masses and wax, the vessel is in a bad plight." Alluding to persons who never think of praying but when they are in some danger, and then they are full of vows and protestations.

Quando el diablo reza engañarte quiere.—" When the devil prays, he wishes to deceive you."—A reproof to hypocrites, and to those generally who, under a sanctimonious exterior, conceal a depraved and malicious heart.

Quando el hierro está encendido, entonces ha de ser batido.—" You must strike the iron whilst it is hot."—Mind your opportunity—We say, " Seize opportunity by the forelock, before she turns her tail."

Quando el lobo da en la dula, guay de quien no tiene mas que una.—" When the wolf gets amongst the flock, woe be to him who has but one sheep."—Shewing how severely a man feels the first loss, who has but little to lose.

Quando el lobo va à hurtar, lejos de casa va à casar. "When the wolf goes to steal, he goes a distance from home."

Quando el necio es acordado, el mercado es ya pasado.—" When the fool has reflected, the market is gone by."—We should be always upon our guard to profit of every opportunity to promote our happiness and welfare.

Quando el rio, no hace ruido, ò no lleva agua, ò va muy crecido.—" When the river does not make a noise, it is either empty or very full or flooded."—Alluding to a person who is either very poor or very rich.

Quando el viejo no puede beber la huesa le pueden hacer.—" When an old man cannot drink, they may make his grave."

Quando el villano está en el mulo, ni conoce à Dios, ni al mundo.—" When a peasant is on horse-

back, he knows neither God nor any one."—Signifying, that a change of fortune makes people generally proud and forgetful of their former state, especially those of mean origin. We say, "Set a beggar on horseback, and he will ride to the devil."

Quando el villano está rico, no tiene pariente, ni amigo.—"When a mean person becomes rich, he knows neither relations nor friends."

Quando en verano es invierno, y en invierno verano, nunca buen año.—"When the summer is like winter, and the winter summer, it is never a good year."—When the seasons are irregular, they are injurious to the produce of the earth, and to health.

Quando estés en enojo acuerdate que puedes venir à paz, y quando estés en paz acuerdate que puedes venir à enojo.—"When you are angry remember that you may be calm, and when you are calm remember that you may be angry."—A sure way to keep your temper.

Quando fueres à casa agena llama defuera.—"When you go to a strange house, knock at the door." A piece of good breeding, that scarcely requires a proverb to recommend it.

Quando fueres à la boda pon tu olla.—"When you go to the wedding put on your olla."—Signifying, that although we may be invited to a feast or entertainment, we must not forget to make a provision at home for whatever may happen.

Quando fueres à la villa, ten ojo à la borriquilla.—"When you go to the town, look sharp after your ass."

Quando fueres por camino, no digas mal de tu enemigo.—"When you go on the public place, do not speak ill of your enemy."—Which teaches the precaution we ought to observe in public places, when we speak of others who are absent, from the number of strangers who may listen to us.

Quando fueres por despoblado non fagas desaguisado, porque quando fueres por poblado irás à lo vezado.—"When you travel in a desert, commit no wrong, because, when you travel in a town, you act according to custom."—Signifying, that a man should avoid doing wrong, although he may be free from observation.—Familiarity with vice, make a person lose shame in committing it.

"Vice is a monster of such frightful mien
"That to be hated needs but to be seen;
"But seen too oft, familiar with its face,
"We first endure, then pity, then embrace."

Quando fueres yunque, sufre como yunque; quando fueres martillo hiere como martillo.—"When you are an anvil, bear like an anvil; when you are a hammer, strike like a hammer."

Quando Guara tiene capa, y Moncayo chapiron, buen año para Castilla y mejor para Aragon. "When Guara has a bonnet, and Moncayo a hood, it is a good year for Castile, and a better one for Aragon."—That is, when the mountains of Guara are topped with snow, and those of Moncayo with fogs, they indicate that the year will be abundant.

Quando la barba de tu vecino vieres pelar, echa la tuya en remojo.—"When you see your neigh-

bour's beard about to be shaved, lather your own."—Signifying, that we ought to profit by what we see happen to others, by taking warning and care to avoid falling into the same errors.

Quando la bestia géme, carga y no téme.—"When the beast groans, load and fear not."

Quando la criatura dienta la muerte la tienta.—"When the child cuts its teeth, death is on the watch."—Alluding to the danger in which children are, when they are teething.

Quando la hija dixere tayta, mete la mano en el arca.—"When your daughter says 'Mamma,' put your hand into the chest."—Meaning, that as soon as a daughter begins to speak, she becomes chargeable.

Quando la rana tenga pelos.—"When the frog has hairs grow on his skin."—It is used when a person of bad principle wants to borrow money upon credit at a long date, that he will re-pay it when the frog has hair. It denotes that a thing will never happen.

Ad Kalendas Græcas.

Quando la sarten chilla, algo hay en la villa.—"When the frying pan sounds, there is something going on in the town."—When there is an uproar and noise in the town, it must have some origin.

Quando la sucia empucha, luego anubla.—"When dirt is rubbed with lie, it leaves a spot."—Signifying, that he who delays doing any thing in its proper time, generally meets with difficulties afterwards in accomplishing it.

Quando la zorra anda à caza de grillos, no hay para ella, ni para sus hijos.—"When the fox goes a cricket hunting, there is nothing for her, nor her little ones."—It has its origin from the fable of "the fox going to catch crickets."—Signifying, that we should not undertake any eccentric or ridiculous speculation.

Quando llueve en Agosto, llueve miel y mosto.—"When it rains in August, it rains honey and wine."

Quando llueve en Hebrero, todo el año ha tempero. "When it rains in February, it will be temperate all the year."—*Hebrero* and *Febrero* are the same.

Quando llueve y hace sol, alegre está el pastor.—"When it rains and the sun shines, the shepherd is pleased."

Quando meares color de florin, echa al medico por ruin.—"When your urine is the colour of a florin, send away your doctor."—That is, clear, and of a light colour; when it is not so, something is wrong, and temperance must be observed, which is the best physician.

Quando meen las gallinas.—"When the hens piss." Or, *Eso sera quando meen las gallinas.*—"That will happen when the hens piss."—Shewing how difficult or improbable a thing is.

Quando nace la escoba, nace el asno que la roya.—"When the besom grows, the ass is foaled that will eat it."—Every thing has its enemy; or it implies, that nothing is so ugly or contemptible which has not its equal to associate with it.

Quando no lo dan los campos, no lo han los santos. "When the fields do not produce, there is nothing for the saints."—Signifying, that in steril years, one cannot bestow much in alms.

Quando no tengo solomo, de todo como.—"When I have not the chine, I eat any part of the pig."—Applicable to a covetous person, when he cannot get much will not refuse what they give, although it may be of little importance.

Quando os pedimos, Dueña os decimos, quando os tenemos como queremos.—"When we ask a favor, we say, Madam, and when we obtain it, what we please."—Shewing how different the tone and address of persons are when soliciting favors, and after having received them.

Quando pienses meter el diente en seguro, toparás en duro.—"When you think to stick your tooth securely, you will meet with a bone."—Explaining the disappointment one feels when he thinks to obtain easily any thing, and afterwards meets with difficulties.

Quando pitos flautos, quando flautos pitos.—"When the whistles are flutes, and when the flutes are whistles."—It is a jocular expression, signifying, that things have happened contrary to our wishes, or what they should be.

Quando te dieren el anillo pon el dedillo.—"When they give you a ring, hold out your finger."—We should always mind our opportunities, and profit by them.

Quando te dieren la vaquilla, acude con la soguilla. "When they give you a calf, do not delay to

get a rope."—We should never let an opportunity escape to promote our interests, as there is great risk in not availing of the happy moment when it offers.—We say, "Mind your opportunity."

"A wise man will make more opportunities than he finds. Men's behaviour should be like their apparel, not too straight, but free for exercise." BACON.

Quando te dolieren las tripas hazlo saber al culo.—"When your bowels pain you, make it known to your stool."

Quando topares con el loco, fingete necio.—"When you meet with a mad man feign yourself a fool."

Quando tuvieres un pelo mas que el, pelo à pelo te pela con el.—"When you have a hair more than him, then hair to hair contend with him." Which teaches us to avoid law-suits as much as possible, with those, who have more wealth and influence than ourselves.

Quando una puerta se cierra, ciento se abren.—"When one door is shut, a hundred are opened."—It is used as a consolation to unfortunate people not to despair.

Quando un lobo come à otro, no hay que comer en el soto.—"When one wolf eats another, there is nothing to eat in the wood."

Quando uno no quiere dos no barajan.—"When one will not, two cannot quarrel."—Signifying, that two persons cannot quarrel or fight if one of them refuses.

Quando vino el orindl, muerto era Pasqual.—"When the urinal came, Pasqual was dead." Corresponding with ours, "A day after the fair."

Quando zuga el abeja miel torna, y quando el araña ponzona.—"When the bee sucks, it makes honey, when the spider, poison."—Applicable to persons who convert good things to bad purposes.

Quanto el bazo crece el cuerpo enmagrece.—"When the spleen increases, the body grows lean."

"The spleen with sullen vapours clouds the brain,
"And binds the spirits in its heavy chain;
"Howe'er the cause fantastic may appear,
"Th' effect is real, and the pain sincere."

BLACKMORE.

Quanto mayor es la subida, tanto mayor es la decendida.—"In proportion as a man's elevation is great, so is his degradation."—When a man's station in life is elevated, his fall is more notorious.

Quanto sabes no dirás, quanto vées no juzgarás, si quieres vivir en paz.—"You must not tell all that you know, nor judge all that you see, if you would live in peace."

Quartel de la salud.—"Quarters of health."—A place out of the reach of danger, where soldiers who are not fond of fighting or exposing themselves to danger, take refuge. It has a more extensive signification, when a person places himself in safety, and avoids all risk or anxiety.

Quatro cosas sacan al hombre de tino, la muger, el tabaco naypes y vino.—"Four things put a

man beside himself—women, tobacco, cards, and wine."

Women and wine, game and deceit,
Make our wealth small, and our wants great.

Quatro ojos.—"Four eyes."—A name commonly given to a person who wears spectacles.

Que aprovecha candil. sin mecha?—"Of what use is a candle without a wick?"—It is used when a thing is useless, for the want of its adjunct.

Quebrar el ojo al diablo.—"To knock out the devil's eye."—An expression, to signify that one had resisted some opportunity or temptation to commit a crime.

Quebrar por lo mas delgado.—"To break by the weakest part."—An expression, used to signify that the weakest person is generally conquered, although he may be more in the right than his adversary.

Quebrarse la cabeza.—"To break one's head."—To solicit something with much care, diligence, and anxiety, especially when it is difficult or impossible to obtain.

Quebrársele à alguno el corazon.—"To break one's heart."—To want courage, strength, and spirit. To be abandoned to despair.

Quebrarse los ojos.—An expression to signify that a person has fatigued his eyes by reading, or too intense application to study.

Quebrarse un ojo, para sacar à otro los dos.—"To lose one's eye, to draw the two from another." Signifying, that one entertains malice and resentment against another, and to do him an injury, he would submit to loss or pain himself.

Quebrásteme la cabeza, y ahora me untas el casco. "You first break my head, and then plaister my skull."—By which is meant, that a person by adulation and kind promises, wishes to compromise some serious harm which he had before done to another.

Quedar algo en el estomago.—"Something to remain in the stomach."—A metaphorical expression, to signify that a person does not tell all that he knows or feels upon a subject; or speaks contrary to what he thinks.

Quedar el brazo sano à alguno.—"A person to remain with a strong arm."—A metaphorical expression.—To have wealth in reserve, after having been under extraordinary expences.

Quedar el campo por uno.—"To be master of the field."—A metaphorical expression—To conquer another in an argument or personal contest.

Quedar en la estacada.—A metaphorical expression, to signify that a man has been conquered in a dispute, or disappointed in any undertaking.

Quedar en los huesos.—"To be reduced to bones." To be very poor, in consequence of some serious loss or misfortune.

Quedarse al son de buenas noches.—"To be left at the sound of good night."—To be cheated or disappointed.

Quedarse con alguna cosa en el cuerpo.—"To remain with something in the body."—A metaphorical expression, used when a person has something which he does not, yet wishes to communicate.

Quedárse en el tintero.—"It remained in the inkstand."—A metaphorical expression, to signify that a person had forgotten or omitted something by mistake.

Quedarse fresco.—An expression commonly used, to signify that one had been disappointed in his expectation.

Quedar señor del campo.—"To remain lord of the field."—A military phrase, to signify, that the battle was gained, and that he remained master of the field where it was fought.

Quedarse soplando las uñas.—"To leave one blowing his nails."—A metaphorical expression—Signifying, that a person had been cheated or imposed upon quite unexpectedly, by a person of whom he entertained a good opinion.

Quedarse uno, ò dexar à otro à buenas noches.—"To leave one with a good night."—An expression commonly used when a person is left in the dark by another's extinguishing the candle.

Quedar uno aislado.—"To find oneself insulated." To be in some affliction or difficulty, from which there is no escaping.

Quedar uno despatarrado.—A metaphorical expression—"To be thunderstruck."—It is used when a person is extremely surprised or ashamed.

Que escorrozó, no tener que comer y tomar mozo!—"What enjoyment! not having any thing to eat, and to employ a man servant."—Applied ironically to those who, from ostentation, increase the expences of their families, without having the means in their power to support them.

Que haces bobo? Bobeo, escribo lo que me deven y borro lo que me debo.—"What are you doing, fool? Why you stupid, I am writing down what they owe me, and blotting out what I owe."—It is applied in an ironical manner to a person who only concerns himself with what will promote his own interest, and never cares about that of others.

Que hemos de hacer? Descansar y tornar à beber.—"What are we to do? To rest awhile, and fall to and drink again."—Signifying, a firm resolution of persevering in any affair, and of not relaxing in our exertions, whatever may happen, to accomplish it.

Quemarse la sangre.—"One's blood to burn."—A metaphorical expression—To feel too much, to vex oneself, or to be very impatient.

Quemarse las cejas.—"To singe one's eye-brows." To denote intense application to study.

Que me ahorquen.—"May they hang me."—A common expression used when a person affirms any thing with confidence; as "*Que me ahorquen si Pedro cumpliere lo que ofreció.*"—"May I be hanged if Peter will perform what he promised."

Quémese la casa, y no salga humo.—"The house is on fire, and no smoke arises."—It is used as a reproof to persons who use little care and diligence in their concerns; and teaches, that the faults of servants are to be corrected without noise or scandal.

Que monton de trigo, si no estuviese comido.—"What a heap of corn there would be if it

were not eaten."—Said when a person looks back upon what he might have had if he had not spent or wasted his money.

Que oficio teneis? este que veis.—"What is your employment? that which you see."—A common expression, used to ridicule lazy and indolent people, who do not like work, and not having wherewith to support themselves.

Querer contar las estrellas.—"To wish to reckon the stars."—A metaphorical expression, to shew the great difficulty to do something.

Que se ahorque.—"May he be hanged," or, "Let him hang himself."—A common expression, used when a person is indifferent about the concerns or losses of another.

Question de por San Juan, paz para todo el año. "A quarrel at Midsummer, peace for the whole year."—It signifies that a very serious quarrel is generally the commencement of a strong and lasting friendship.

Que tacha! beber con borracha.—"What shame! to drink out of the bottle."—An expression applied to great drinkers, who, to conceal the quantity they drink, have recourse to the leathern bottle.—*Borracha* is a leathern bottle, which generally holds about a gallon of wine, and is used on a journey.

Que tienen que hacer las bragas con el alcabala de las habas?—"What has the breeches to do with the tax on the beans."—It is applied to persons who speak or answer foreign to the subject upon which they are treating.

Quien abrojos siembra espinas coje.—"He who sows brambles reaps thorns."—We say, "As you sow so you shall reap."

Quien à buen arbol se arrima, buena sombra le cobija.—"He who gets under a pine tree, meets with a good shelter."—Alluding to a person who has rich and powerful protection.

Quien acecha por agujero, ve su duelo.—"He who peeps through a hole sees his shame."—Persons who are very curious and inquisitive to know every thing that is said and done by others, generally learn something to their own prejudice.

Quien adama à la doncella, la vida trae en pena. "He who is enamoured with a maid, leads a life of pain."—Alluding to the care and uneasiness of lovers.

"If thou remember'st not the slightest folly
"That ever love did make thee run into,
"Thou hast not loved:
"Or if thou hast not sat as I do now,
"Wearying thy hearer in thy mistress' praise,
"Thou hast not loved:
"Or if thou hast not broke from company
"Abruptly ——— Thou hast not loved."

SHAK.

Quien adama la viuda, la vida tiene segura.—"He who loves a widow has his life secure."—That is, he is not exposed to the jealousies of a husband.—It is used as the contrary of the foregoing proverb.

Quien adelante no mira atras se queda.—"He who does not look forward remains behind."—

Shewing how necessary it is for persons to use premeditation and precaution in every thing they undertake.

Qui nil providit proficit ille nihil.

Quien à dos Señores ha de servir, al uno ha de mentir.—"He who has two masters to serve must tell a lie to one of them."

Quien à hierro mata, à hierro muere.—"He who kills with the sword, dies by the sword."—Taken from our Saviour's words to St. Peter.

Quien al cielo escupe, en la dara le cae.—"He who spits in the air will have it fall on his face."

Quien à los veinte, no entiende, à treinta no sabe y à quarenta no tiene, ruin vejez le espera.—"He who at twenty does not understand, at thirty does not know, and at forty is poor, will have a wretched old age."

Quien ama la casada la vida trae emprestada.—"He who intrigues with a married woman, has his life in pledge."—Signifying, that if the amour be discovered by the husband, the gallant's life is exposed to his revenge.—There are no trials for *crim. con.* in Spain, as with us.

Quien à mano agena espera, mal yanta y peor cena.—"He who depends upon another, dines ill, and sups worse."

Quien amenudo à las armas va, ò dexa la piel ò la dexará.—"He who often has recourse to arms, leaves his skin, or will leave it."—Alluding to a quarrelsome person, who is always using his weapon, signifying that he may escape many times, but at length he will fall a victim to his impetuosity.

Quien à mi me trasquilò, con las tixeras se quedó. "He who sheared me remained with the scissars in his hand."—Signifying, that the injury which one had received from another, might happen to many from the same person, if care were not taken to prevent it.

Quien à muchos amos sirve à alguno ha de hacer falta.—"He who serves many masters must neglect some of them."

Quien anda al revèz; anda al camino dos veces.—"He who goes the wrong road, must go the journey twice over."—We should be careful in all our undertakings, to begin upon certain and fixed principles.

Quien anda à tomar pegas, toma unas blancas, y otras negras.—"He who goes to catch magpies must take some white and others black." To signify, that we do not always obtain what we wish, although we seek it; and that the good we receive, ought to compensate us for the ill we suffered.

Quien anda entre la miel, algo se le pega.—"He who walks amidst honey, some must stick to him."—Shewing how difficult it is to avoid committing error, when a man exposes himself to temptation. It also alludes to a person who has much money passing through his hands, that some of it must remain with him.

Quien antes nace, antes pace.—"He who is first born, walks foremost."—Alluding to the eldest sons, who generally inherit the greatest part of their father's estates, whilst the younger branches of the family are left to shift for themselves.

Quien ara y cria, oro hila.—" He who ploughs and breeds cattle spins gold."

Quien à solas se aconseja, à solas se remesa, ó desaconseja.—" He who follows his own advice must take the consequences."—Alluding to the risk of following one's own opinion and inclinations in matters of importance.

Quien à su muger no honra, à si mismo deshonra. " He who does not honor his wife, dishonors himself."

Quien à su perro quiere matar, rabia le ha de levantar.—" He who wishes to kill his dog, has only to say he is mad."—We say, " Give a dog an ill name and hang him."

Quien à treinta no asesa, no comprará dehesa.—" He who at thirty has no brains, will not purchase an estate."—Signifying, that he who at the age of thirty, does not possess judgment, will with difficulty acquire it afterwards to promote his interests or comforts.

Quien bien ama tarde olvida.—" He who truly loves never forgets."

" For such all true lovers are;
" Unstaid and skittish in all motions else,
" Save in the constant image of the creature
" That is beloved." SHAK.

Quien bien ata, bien desata.—" He who ties well unties well."—Corresponding with ours, " Safe bind safe find."

Quien bien bayla, de boda en boda se anda.—" He who dances well, goes from one wedding to another."—Signifying, that one that possesses

any social talent or accomplishment, is welcome at any feast or entertainment.

Quien bien come y bien bebe, bien hace lo que deve. "He who eats and drinks well, does his duty well."—It is used in an ironical sense very often, and sometimes signifies that a man is in good health, and able to discharge his duty.

Quien bien está, y mal busca, si mal le viene, Dios le ayuda.—"He who is well and seeks ill, if it comes, God help him."

Quien bien hila, larga trae la camisa.—"She who spins well wears fine linen."—Industry and talent supply the place of wealth.

Quien bien me hace, ese es mi compadre.—"He who does me a kindness, he is my gossip."—It is by actions, not words, we must judge of our friends.

Quien bien quiere à Beltran, bien quiere à su can. "He who is fond of Bertrand is fond of his dog."—We say, "Love me love my dog."

Quien bien quiere, bien obedece.—"He who loves well, obeys well."—Explaining, that affection and friendship render the means easy to him who professes them, to give pleasure and satisfaction.

Quien bien siembra, bien coge.—"He who sows well, reaps well."—We say, "As you sow so you shall reap."

Quien bien te hará, ò se te irá, ò se te morirá.—"He who would be your friend will either go a journey, or he will die."—Persons when they become unfortunate, generally have to feel the

loss of their best friends and benefactors, by death or some untoward circumstance.

Quien bien te quiere, te hará llorar.—"He who loves you will make you grieve."—True affection consists in advising and correcting a friend in his errors, so as not to wound his feelings and self love at the time.—The reproof and lecture must be deferred to another opportunity.

Quien bien tiene y mal escoge, del mal que le venga no se enoje.—"He who is well off, and changes for the worse, let him not be angry at the ill that follows."

Quien bueyes ha perdido, cencerros se lo antojan. "He who has lost oxen, is always listening for the bells."—Persons who anxiously hope for any thing are constantly deceived with the most trifling circumstances, as prospects of success.

Quien busca halla.—"He who seeks finds."—Applicable to a person who, by diligence and perseverance in his employment, has obtained the means of enjoying himself in respectability and independance.

Quien calla otorga.—"He who is silent grants." We say, "Silence gives consent."

Quien calla piedras apaña.—"He who is silent gains counters."—Signifying, that a person who listens to conversation without speaking himself, may remember it, and afterwards use it as his own.

Quien canta sus males espanta.—"He who sings frightens away care."—To comfort ourselves

under disappointment or any affliction, we should take exercise and enjoy some rational amusement.

Quien come la carne que roa el hueso.—" He who eats the meat let him pick the bone."—The comforts and enjoyments of life, must be taken with its inconveniences and disgusts.

Quien come las duras, comerá las maduras.—" He who eats the unripe, will eat the ripe fruit," or, " He who eats the sour may eat the sweet." That is, we must take the rough with the smooth in our intercourse with the world.

Quien come peces menudos, come mierda de muchos culos.—" He who eats small fishes, eats much dirt."—Signifying, that small fish live near the shore, and feed upon the filth of the river.

Quien come y condesa, dos veces pone mesa.—" He who eats and puts by, has sufficient for two meals."—Recommending prudent economy.

Quien compra cavallo, compra cuidado.—" He who buys a horse buys care."—Applicable to horse-dealing, in which there is so much knavery, that a man cannot be too much upon his guard. It is also used to express the care and expence of attending to and keeping the horse.

Quien compra y vende lo que gasta no siente.—" He who buys and sells does not feel what he spends."—A man who is contented with small profits will never be in the wrong. The grand secret of trade is, to turn your money often to advantage, and be silent with your profits.

Quien con cuñados va à la iglesia, sin parientes sale della.—"He who goes with brothers-in-law to church comes out of it without kindred."—Another mode of expressing their contempt for this class of relations.

Quien con lobos anda, à aullar se enseña.—" He who accompanies wolves will learn to howl." By which is understood, how indispensably useful it is to fly from or avoid bad company, because he who is familiar with the wicked, however virtuous he may be, will become one of them.

Quien con perros se echa con pulgas se levanta.—" He who lays down with dogs, rises with fleas."

Quien con tosco ha de entender, mucho seso ha menester.—" He who has to deal with a blockhead, has need of much brains."

Quien cuece y amasa, de todo pasa.—" He who kneeds and bakes has passed his degrees."—Signifying, that in every trade or employment a man must meet with certain unavoidable disagreeableness.

Quien da bien vende, si no es ruin el que prende. " He who gives sells well, if he who receives is provident."—Signifying, that he who knows when to be liberal, enhances the favor he confers.

Quien da pan à perro ageno, pierde el pan y pierde el perro.—" He who gives bread to another's dog, loses both the bread and the dog."—It commonly happens that he who confers benefits from interested motives is deceived.

Quien da parte de sus cohechos, de sus tuertos hace derechos.—"He who makes use of bribes, may make his squint-eyes straight."—Signifying, that he who makes presents to, or bribes another, succeeds in his pretensions, although they may be unjust.

Quien da presto, da dos veces.—"He who gives quickly gives twice."

"Lend readily, if lending you propose;
"He doubly gives who gracefully bestows."

Quien de ageno se viste, en la calle le desnudan. "He who dresses himself with others' clothes, will be undressed in the street."—A man who lives upon the property of other people, or who runs into debt for his subsistence, is always exposed to insult and shame.

Quien del alacran está picado, la sombra le espanta. "He who is bit by the scorpion is alarmed at its shadow."—He who has suffered by some misfortune dreads its recurrence. We say, "A burnt child dreads the fire."

Quien de los suyos se aleja, Dios le dexa.—"He who abandons his family, God forsakes him."

Quien desalaba la cosa ese la compra.—"He who dispraises a thing, he it is who buys it."

Quien descubre la alcabala, ese la paga.—"He who made the tax, let him pay it."—Applicable to a person, who says or discovers something inadvertently, which may afterwards do him an injury.

Quien desparte lleva la peor parte.—"He who parts has the worst part."—It applies to one who has to carve or divide any thing, that, from the attention he must pay to the company, he fares the worst. It also alludes to a mediator between two persons.

Quien destaja no baraja.—"He who cuts the cards does not deal them;"—Signifying, that in order to avoid misunderstandings and litigation, it is necessary, at the beginning of any business, to foresee and provide for any cause of dispute that may arise afterwards.

Quien de todos es amigo, ò es muy pobre, ò es muy rico.—"He who is a friend to every one, is either a very poor or a very rich man."—That is; if a man be poor, he courts the friendship of others for his own sake; and if he be rich, others court him for theirs.

Quien deve ciento y tiene ciento y uno, no ha miedo de ninguno.—"He who owes a hundred, and possesses a hundred and one, need fear nobody."

Quien dexa camino real por vereda, piensa atajar y rodea.—"He who leaves the high road for a bye path, thinks to take a short cut, and goes circuitously about."

Quien dice lo que quiere, oye lo que no quiere. "He who says what he likes, hears what he does not like."—A reproof to those who speak without reflection and prudence; and teaches us, that we ought to think and weigh the meaning of our words well before we utter them, to prevent serious consequences.

Quien dicè mal de la pera ese la llevá.—" He who speaks ill of the pear carries it away."

Quien dineros ha de cobrar, muchas bueltas ha de dar.—" He who has money to collect must make many turns."

Quien dineros y pan tiene consuegra con quien quiere.—" He who has money and bread may choose with whom to be a father-in-law."—Signifying, that a father who is rich may marry his children in what family he chooses.

Quien dinero tiene, hace lo que quiere.—" He who has money does what he pleases."—We say, " Money makes the mare to go."

Quien echa agua en la garrafa de golpe, mas derrama que ella coge.—" He who pours water into a flagon suddenly, spils more than he saves." Things, to be well done, should not be done with precipitation.

Quien el aceyte mesura las manos se unta.—" He who measures oil greases his hands."—Applicable to persons who have the management of the property of others, that they generally profit more by it than what is just.

Quien enferma de locura, ò sana tarde ò nunca. " He who runs mad is cured late or never."

Quien en la pared pone mote, viento tiene en el cogote.—" He who writes sentences on the wall, has wind in his pole."

Stultorum charta fenestra.

Quien en la plaza à labrar se mete, muchos adestradores tiene.—" He who works in the market-

place, has many instructors."—He who does any thing in a public manner, exposes himself to the censure of many.

Quien en la tabernera crée, en su casa lo vée.—" He who trusts to the landlady of a tavern, feels it at home."

Quien en ruin lugar hâce viña, à cuestas saca la vendimia.—" He who plants a vineyard on a bad soil gathers the vintage on his back."—By which is understood, the little good we do by conferring benefits upon ungrateful people.

Quien en sabado va à la aceña, el domingo mala huelga.—" He who goes to the water-mill on a Saturday, has little rest on the Sunday."—A reproof to idle and negligent persons, who put off the performance of some duty to some unseasonable opportunity, when they must make up for lost time by extraordinary exertion and bustle.

Quien en tiempo huye, en tiempo acude.—" He who escapes in time, assists in time."—He who knows when to retire or escape from hazard or danger, knows well his time to attack.

Quien en un año quiere ser rico, al medio le ahorcan.—" He who wishes to become rich in one year, will be hanged at the expiration of six months."—Alluding to persons who wish to get riches by illegal and unjust means in a short time.

Quien en una piedra, dos veces tropieza no es maravilla se quiebre la cabeza.—" He who stumbles twice over one stone, it is no wonder if he breaks his head."

Quien es amigo del vino, enemigo es de si mismo. "He who is a friend of wine is an enemy to himself."—The following lines forcibly express the desponding feelings of one who has suffered from the effects of wine: Iago, seeing Cassio after his debauch, asks if he be hurt? To which he replies,

"Past all surgery.—Reputation, reputation, reputation! Oh! I have lost the immortal part of me, and what remains is bestial! Oh, thou invisible Spirit of wine! if thou hast no name to be known by, let us call thee Devil. To be now a sensible man, by and by a fool, and presently a beast! Every inordinate cup is unblessed, and the ingredient a devil."

And again,

"Oh! that men should put an enemy into their mouths,
"To steal away their brains!" SHAK.

Quien es cornudo y calla, en el corazon trae un ascua. "He who is a cuckold and is silent, carries a burning coal in his heart."—Alluding to a man who stifles his resentment, and wishes to conceal his dishonor.

Quien escucha, su mal oye.—"He who loiters, hears ill spoken of himself."—A reproof to those who are extremely inquisitive to know what others say.—We have one which corresponds with it—"Loiterers never hear any good spoken of themselves."

Quien espera, desespera.—"He who hopes, despairs."—Shewing, how mortifying it is to live in a state of expectation and uncertainty.

Longa mora est nobis, omnis quæ guadia differt.

Quien espera en la esfera, muere en la rueda.—"He who trusts in the sphere, dies on the axis."—Signifying, that mankind should not place their hopes on the uncertain things of this world.

Quien está en su tienda, no le achacan que se halló en la contienda.—"He who minds his shop, will not be accused of being in the fray."

Quien es tu enemigo? El que es de tu oficio.—"Who is your enemy? He who is of your profession or calling."—Signifying, that competition and emulation generally excite envy and ill-will amongst persons of the same pursuit.

Quien feo ama, hermoso le parece.—"He who loves any thing ugly, to him it appears beautiful."—Love has always been described by poets as blind; so that he cannot see the faults of the object beloved.

Quien fia ò promete en deuda se mete.—"He who gives bail or promises for another, gets into debt."—Shewing how cautious we ought to be in promising or becoming security for another.

Quien fué à Sevilla, perdió su silla.—"He who went to Seville, lost his place."—It signifies, that absence causes many changes and novelties.

Quien fuere à Andalusia, ande la noche y duerma el dia.—"When you go to Andalusia, travel by night and sleep by day."—On account of the heat of the climate.—Andalusia is situated in the south of Spain, in a restricted sense (excluding Granada), is 270 miles long and 80 broad, bounded on the N. by Estremadura and Mancha, E. by Murcia, S. by Granada and the Mediterranean, and W. by the

Atlantic and Portugal. The river Guadalquivir runs through its whole length. The most southern part of it is the city of Cadiz. It produces the choicest fruits; and wines, from the neighbourhood of Xeres, from which the white wine, known by the name of Sherry, derives its name. The inhabitants are celebrated for their wit and humour, and the peasantry are remarkably fine and well-made people. It was the ancient Betica of the Romans. Seville is the capital.

Quien gasta mas que gana, fuerza es que se planga. "He who spends more than he earns, must of necessity have cause to lament."

Quien guarda halla.—"He who saves finds."—Advising us not to despise things which may appear useless, on account that they may possibly hereafter be of use.

Quien guarda puridad, escusa mucho mal.—"He who keeps a secret, prevents much mischief."

Quien hace casa ò cuba, mas gasta qué cuida.—"He who builds a house, or erects a wine-press, spends more than he is aware."—It alludes to the expence of building, and refers to the signification of our proverb—"Fools build and wise men occupy."

Quien hace lo que quiere, no hace lo que debe.—"He who does what he likes, does not what he ought."—A man who is under no restraint in his words and actions, generally commits what he ought not, and is always exposed to the observation and censure of others.

Quien hace los mandados, que coma los bocados.—"He who obeys orders, let him eat the best

bits."—Industry and obedience ought to be rewarded.

Quien hace por comun, hace por ningun.—"He who gives to the public, gives to no one."—It alludes to persons who never relieve private distress, and who give large sums in an ostentatious manner to public charities, or contributions.

Quien hace un cesto hará ciento.—"He who makes a basket can make a hundred."—Signifying, that he who can make a thing, can make many more of the same quality and kind. It is commonly applied to a person who has committed some crime.

Quien hà criados, hà enemigos no escusados.—"He who has servants has unavoidable enemies."—That is, they are necessary evils.

Quien ha de echar el cascabel al gato?—"Who is to put the bell on the cat's neck?"—It has its origin from the fable of the convocation of mice, to deliberate upon the means of avoiding their enemy the cat; when it was determined that she should have a bell round her neck, an old mouse thought it not unreasonable to enquire, *who* would venture to put the bell there?

Quien ha de llevar el gato al agua.—"Who is to carry the cat to the water."—An expression commonly used, when a thing is difficult to accomplish.

Quien ha de pasar la barca, no cuente jornada.—"He who has to cross in the sailing-boat, must not reckon it in the day's journey."—Alluding to the delay which one is likely to meet with by travelling in a passage-boat.

Quien ha mal diente, ha mal pariente.—"He who has a bad tooth has a bad relation."

Quien ha oficio, ha beneficio.—"He who has a trade has a benefit."—Shewing the advantage of a man having some trade or calling; and that it is impossible for a man to be useful to himself and others, without exertion and labour.

Quien hijos tiene razon es que allegue.—"He who has children, has cause to amass wealth."—Signifying, that parents ought to endeavour to procure the means for the support of their children, and to have it in their power to leave them something after their death.

Quien hila y tuerce bien se le parece.—"Those who spin and twine, look well."—Which teaches, that they who work with application in their employment, always look well.

Quien hizo el cohombro que le lleve al hombro.—"He who bred the cucumber, let him carry it on his shoulder."—Signifying, that he who has done any thing by which bad consequences may ensue, ought to suffer by them.

Quien hurta al ladron, gana cien años de perdon. "He who steals from a thief, gains a hundred years pardon."

Quien labra de su plata y oro hace lodo.—"He who builds, makes dirt with his silver and gold."

Quien la fama ha perdida, muerto anda en vida. "He who has lost his reputation is the same as a dead man."

"Good name, in man and woman,
"Is the immediate jewel of their souls."

SHAK.

Quien la miel menea siempre se le pega della.— "He who stirs honey, has always some stick to him."

Quien la raposa ha de engañar, cumple madrugar. "He that would cheat the fox must rise early."

Quien las cosas mucho apura, no tiene vida segura. "He who is fond of examining things minutely, his life is not safe."—Teaching us, that we should avoid falling into the error of being impertinently inquisitive, from the evil consequences which may result from it.

Quien las sabe las tañe.—"Let him play on the instrument who knows it."—Signifying, that masters of any art or profession are to vote or give an opinion, and not those who do not understand it.

Quien lengua ha, à Roma va.—"He who has a tongue may go to Rome."—Signifying, that he who doubts, or is ignorant, must ask for information.

Quien lejos va à casar, ò va engañado ò va à engañar.—"He who goes to a distance to marry, either goes to be deceived, or to deceive."—Shewing how necessary it is for persons to be intimately acquainted with each other before they decide upon marrying.

Quien lleva las obladas que taña las campanas.—"He who receives the offerings, let him ring the bells."—He who receives the profit ought to have the labour.

Quien lo hereda no lo hurta.—"He who inherits it does not steal it."—Shewing the influence of blood and example. Children commonly inherit the good or bad qualities of their parents.

Quien mala cama hace, en ella se yace.—" He who makes his bed badly, let him lay in it."—He who by his extravagance and negligence, has brought upon himself embarrassments and perplexities, must find consolation any where than from his friends.

Quien mal anda en mal acaba.—" He who begins badly, ends badly."—Persons who live vicious and dissipated lives, generally die in wretchedness.

Quien mal casa, tarde embiuda.—" A bad marriage makes a man an old widower."—Alluding to the longevity of bad wives. It has been remarked, that termagant women are very long lived; whilst the amiable and endearing number of the sex die in their bloom.

Quien mal hace, obrero coge.—" He who does ill, employs a workman."—A reproof to the idle, who, not to work himself, pays another to transact his business for him.

Quien mal padece mal parece.—" He who is in pain does not look well."—He who is labouring under misfortune shews it in his countenance.

Quien mal pleyto tiene, metelo barato.—" He who has a bad cause treats it lightly."

Quien mas no puede con su muger se acuesta.—" He who is tired of his wife, let him lie down to sleep."—It is said to those who content themselves with what is just, more from necessity than virtue.

Cui nihil est melius, nota cum conjuge dormit.

Quien mas tiene mas quiere.—"He who has much, wishes for more."—Alluding to the insatiable spirit of avarice. The accumulation of wealth serves but to increase the desire for more. He who seeks for much, will ever be in want of much.

"*Crescentem sequitur cura pecuniam;*
"*Majorumque fames.*" HOR.

Quien ménos procura, alcanza mas bien.—"He who solicits the fewer favors, succeeds the best."—Too great an anxiety and solicitude in our transactions or pretensions, often do us an injury; whilst those who use the least diligence, generally succeed better in their wishes and solicitations.

Quien muchas romerías anda, tarde ó nunca se santifica.—"He who goes many pilgrimages late or never, is godly."—It signifies, that those who go vagabondizing from one place to another, although with religious pretexts, are generally disorderly and vicious in their habits.

Quien mucho abarca, poco aprieta.—"He who grasps at much, holds fast but little."—A person who undertakes many things at one time, seldom succeeds with any.—We say, "All covet all lose."

Quien mucho duerme, poco aprende.—"He who sleeps much, learns little."—To acquire knowledge we must use much watchfulness and application.

Quien mucho habla, en algo acierta.—"He who talks much, says something right."

Quien mucha habla, mucho yerra.—"He who talks much, errs much."—Signifying, that few words benefit a man; he is less exposed to err and to be known.

Quien mucho se baxa el culo se enseña.—"He who stoops much, shews his posteriors."—Alluding to a person of great flexibility and humility, bordering upon servility.

Quien no adoba, ò quita gotera, hace casa entera. "He who does not clean his gutter, will have his house overflow with filth."—Signifying, that he who does not avoid trifling evils, will fall into greater ones.

Quien no aprieta en vallejo, no aprieta en consejo. "He who has no influence in a valley, will have none in the council."—Signifying, that he who does not possess riches has little power. It also alludes to the influence of a man's talents—if they command no respect in an humble sphere of life, they will have less in a higher one.

Quien no castiga culito, no castiga culazo.—"He who does not whip little ones, does not chastise them when grown up."—When parents neglect the chastisement of their children for their faults when young, they cannot do it when they are grown up and commit greater offences.—*Culito* is the diminutive of *Culo*, *Parvulæ nates.*

Quien no cree en buena madre, creerá en mala madrasta.—"He who does not believe in a good mother, will believe in a bad step mother."—He who does not follow the good advice of those who are his friends, will find, when too late, the consequences of his folly.

Quien no cria siempre pia.—"Those who do not breed, are always craving."

Quien no entra en la mar, no sabe à Dios rogar.—"He who does not go to sea, knows not how to pray."

Quien no entra y saca, poco halla.—"He who draws out and does not put in, will find little." Alluding to persons who spend their property with extravagance and carelessness.

Quien no ha visto à Sevilla, no ha visto maravilla.—"He who has not seen Seville has not seen a wonder."

Quien no hereda no medra.—"He who does not inherit does not thrive."—We say, "It is a good thing to be allied to an estate."

Quien no parece perece.—"He who does not appear perishes."—A mode of speaking, excusing oneself for not having included another in the distribution of some favors, from his not being present.

Quien no puede andar que corra.—"He who cannot walk, let him run."—It is used, when one orders another to undertake some difficult work, who is not capable to perform one which is common and easy.

Quien no quisiere ver lástimas, no vaya à la guerra.—"He who does not wish to see misfortune, must not go to the wars."—It is used as a reproof to those who complain violently, or seem surprised at some serious occurrence, which is a natural consequence of the risk or danger to which they exposed themselves.

Quien no sabe callar su afrenta, no sabrà callar la agena.—"He who does not conceal his own shame, will not know how to conceal that of another."—Persons who are fond of talking of their own affairs, are not fit to be trusted with the secrets of others.

Quien no sabe de abuelo, no sabe de bueno.—"He who does not know a grandfather, does not know what is good."—Referring to the great affection grandfathers have for their grandchildren.

Quien no sabe que es guerra, vaya à ella.—"He who does not know what war is, let him go to it."—A reproof to those who talk and judge of things without having any experience of them, and consider the state of others to be free from pain and suffering.

Quien no sabe remendar, no sabe parir ni criar.—"She that knows not how to mend, knows not how to breed or instruct."

Quien no se alaba, de ruin se muere.—"He who does not praise himself, dies of chagrin."—Many are frequently not esteemed according to their merit, from their not manifesting their knowledge and talents.

Quien no se aventura, no ha ventura.—"He who does not venture, has no luck."—We say, "Nothing venture, nothing have."

Quien no se aventura, no pasa la mar.—"He who will not venture, let him not cross the sea."—There are times and circumstances which oblige a man to run risk, in order to succeed in some undertaking.

Quien no te conoce te compre.—"Let him who does not know you, buy you."—Alluding to one who is well known as a cheat, and deceitful person.

Quien no tiene buey, ni vaca, toda la noche ara y à la mañana no tiene nada.—"He who has neither ox nor cow, ploughs all night and has nothing in the morning."—It signifies how little a man's own exertions are without the assistance of others.

Quien no tiene contento, no halla buen asiento.—"He who is not content, finds no good seat." A man must find happiness within himself, for which purpose he must preserve a tranquil temper.—We say, "He who is content is happy."

Quien no tiene mas de un sayo, no puede prestarlo. "He who has but one coat cannot lend it."

Quien no tiene mas que una toca, muchos sabados malos goza.—"She who has but one head-dress, has many bad Saturdays."

Quien no tiene mesura toda, la villa es suya.—"He who has no modesty, has all the town his own."—Alluding to an impudent fellow, who intrudes every where.

Quien no tiene verguenza, todo el campo es suyo.—"He who has no shame, the whole field belongs to him."—It is used as a reproof to persons who follow their own inclinations without any regard to the feelings or opinion of others.

Quien no trae soga, de sed se ahoga.—"He who does not provide himself with rope, will hang himself with thirst."—The rope for the bucket

of a well.—Signifying, that he who does not use foresight and precaution in his transactions, will have to repent of his neglect when there may be no remedy.

Quien no tuviere que hacer arme navio, ò tome muger.—"He who cannot find wherewith to employ himself, let him buy a ship, or take unto himself a wife."

Quien no va à carava, no sabe nada.—"He who does not go to the assembly, knows nothing." To acquire information, it is necessary that we should associate and correspond with mankind.

Quien ò A quien dan en que escoger, le dan en que entender.—"He to whom you give a choice, you give something to understand."—Shewing, how difficult it is to select that which is the most useful and valuable when a person wants knowledge and taste.

Quien ò A quien Dios no le dió hijos, el diablo le dió sobrinos.—"He to whom God gave no sons, the devil gave him nephews."—Signifying, that they who have no cares of their own, are generally oppressed with those of others.

Quien ò A quien Dios se la diere, San Pedro ò San Anton se la bendiga.—"He whom God assists, St. Peter or St. Anthony blesses."—Alluding, to the custom of the world, when a man is fortunate and rich, he never wants friends.

Quien ò A quien has de acallar no le hagas llorar. "He who you may have to soothe, do not cause to grieve."—We should be cautious in our behaviour not to give offence to another when satisfaction must be given afterwards.

Quien ò A quien no habla, no le oye Dios.—"He who does not speak, God does not hear."—A reproof to those who, from a false delicacy, conceal their necessities, and by that means lose the assistance of their friends.

Quien obra sin miedo, yerra su hecho.—"He who acts without fear, does wrong."—Too much confidence betrays a man to folly.

Quien padre tiene alcalde, seguro va à juicio.—"He whose father is alcalde, goes to trial with confidence."—Which signifies, that frequently feelings of friendship and affection interfere in the administration of justice.

Quien paxaro hà de tomar, no ha de oxear.—"He who wants to catch a bird, must not beat the bushes."—He who wants a favor from another, must not first give him offence.

Quien peces quiere, mojarse tiene.—"He who would catch fish, must not mind getting wet."

Quien pequeña heredad tiene à pasos la mide.—"He who has a small estate, measures it by paces."

Quien pierde y miente, en su bolsa lo siente.—"He who loses and lies, feels it in his purse."—That is, a man who loses his money at any game or speculation, and tells a lie to conceal it, feels it in his mind and purse.

Quien pobreza tien, de sus deudos es desden, y el rico sin sérlo, de todos es deudo.—"He who is poor, his relations treat with scorn, and the rich man, without being a relation, is claimed as such by all."—Which means, that when persons enjoy wealth and rank, they despise or disown their poor or unfortunate relations.

Quien poco sabe, presto lo reza.—"He who knows little, soon repeats it."

Quien poco tiene y eso da, presto se arrepentirá.—"He who has little, and gives it away, will soon repent of it."

Quien pone los ojos en el suelo, no fies tu dinero.—"He who has a downcast look, do not trust with your money."—Advising us to be upon our guard against hypocrites.

Quien pone noguera, no piensa comer della.—"He who plants a walnut tree, does not expect to eat of the fruit."

Quien por codicia vino à ser rico, corre mas peligro. "When an avaricious man gets rich, he is in greater danger."—That which is got by base and dishonest means, never lasts long, and is easily lost.—We say, "Goods ill got, never prosper."

"—— *Quid non mortalia pectora cogis,*
"*Auri sacra fames?*" VIRGIL.

Quien pregunta no yerra, si la pregunta no es necia. "He who asks a question does not err, if it be not a foolish one."

Quien presto endentece, presto hermanece.—"He who cuts his teeth soon, will soon have a brother."—Which indicates, that the child which gets its teeth early, will leave off sucking, and its mother will become again great with child, and give it a brother.

Quien primero viene, primero tiene.—"First come, first served."

Quien quiere medrar, iglesia, ò mar, ò casa real. "He who would thrive must follow the church, the sea, or the king's service."

Quien quiere ojo sano, atese la mano.—"He who would have a sound eye, must tie up his hand."

They have another—

Los ojos con los codos.—"The eyes with the elbows."—Signifying, that they are not to be touched with the hands.

Quien quiere ruido, compre un cochino.—"He who likes noise, let him buy a pig."

Quien quiere vivir sano, la ropa de invierno traiga en verano.—"He that would be healthy must wear the same clothes in summer as in winter."

Quien quisiere mula sin tacha, ándese à pie.—"He who wants a mule without a fault must walk on foot."—Teaching us, that we ought to supply and tolerate the defects of any thing which by its nature cannot be entirely perfect.

Quien quisiere placer y pesar comiencese à rascar. "He who would have pleasure and pain must begin to scratch himself."

Quien quisiere probar la olla de su vecino, tenga la suya sin cobertera.—"He who wishes to taste his neighbour's olla, must leave his own without a cover."—Applicable to those who wish to partake of others' cheer, and do not return the treat.

Quien quisiere ser mucho tiempo viejo, comiéncelo presto.—"He who wishes to be a long time an old man, must begin without loss of time."

Advising us to use moderation in our enjoyments; because the excesses of youth shorten life.

Maturè fias senex.

Quien quisiere vivir sano, coma poco y cene temprano.—"He that would be healthy, must eat temperately, and sup early."

Quien quita la ocasion, quita el pecado.—"He who avoids the temptation avoids the sin."—Advising us to avoid risk and danger, for fear of the consequences.

Quien ruin es en su villa, ruin sera en Sevilla. "He who is disorderly in his own town, will be so in Seville."—Signifying, that one is a bad character, and of disorderly habits, and that wherever he is he acts in the same manner, and lets every one know his character.

"Once to be wild is not a foul disgrace;
"The blame is to pursue the frantic race."

"*Nec lusisse pudet, sed non incidere ludum.*"
HOR.

Quien se ensaña en la boda, pierde la toda.—"He who quarrels at a wedding, breaks up the party."—Applicable to a person who by rude and indecorous behaviour disturbs the harmony of an entertainment.

Quien se guarda, Dios le guarda.—"God keeps him, who keeps himself."—A man who avoids the opportunities of falling into temptation or danger, will not suffer from their evil consequences.

Quien se levanta tarda, ni oye misa, ni toma carne.—"He who rises late, neither hears

mass, nor eats meat."—A reproof to lazy folks, who lose many enjoyments and comforts, which by diligence they might secure.

Quien se muda, Dios le ayuda.—"He who changes, God assists."—Signifying, that when a man does not succeed in one thing, he must try another.

Quien se pica ajos ha comido.—"He who takes offence has eaten garlic."—Signifying, that he who takes offence at a general or casual censure, indicates that he is concerned in it. We say, "The cap fits."

Quien se quemare que sople.—"Let him who burns himself, blow."—When a person labours under any difficulty or misfortune which it is in his own power to remove, let him not seek the assistance of others.

Quisque sibi curet.

Quien serve à hombre malo, siembra en el mercado. "He who serves a bad man, sows in the market."

Quien se viste de ruin paño, dos veces se viste al año.—"He who clothes himself with cloth of inferior quality, must clothe himself twice in the year."—Alluding to persons who are fond of purchasing articles of inferior quality, because they are cheap, and which in the end are much dearer than things of superior quality.

Quien siembra abrojos no ande descalzo.—"He who sows brambles must not go barefoot."—He who lays snares for others should be upon his guard.

Quien siembra en Dios espera.—" He who sows, hopes in God."

Quien siembra en el camino, cansa los bueyes y pierde el trigo.—" He who sows in the high road, tires his oxen and loses his corn."—They labour to little advantage, who do not take proper means and precaution at the beginning of any undertaking.

Quien siempre me miente, nunca me engaña.—" He who always tells me a lie, never cheats me."—We say, " A liar is not to be believed, although he speaks the truth."

Quien sirve al commun, sirve à ningun.—" He who assists every body, assists nobody."

Quien sirve no es libre.—" He who serves is not free."—Shewing, that a servant ought to be obedient to the will, and ready at the call of the master. It is used to excuse oneself from the performance of any thing.

Quien su carro unta, sus bueyes ayuda.—" He who greases his cart-wheels, helps his oxen."—Industry and application facilitate considerably the accomplishing the objects of our pursuits.

Quien su enemigo popa, à sus manos muere.—" He who slights his enemy, dies by his hands."—Shewing there is no person so contemptible, but who may have it in his power to injure us.

Quien tarde casa, mal casa.—" He who marries late, marries badly."—A man who has deferred marrying until his old age, had better decline it altogether.

Quien te cubre te descubre.—" That which covers thee discovers thee."—Signifying, that splendour and wealth, which one without any merit possesses, are the cause of exposing his unworthiness the more.

Quien te da el capon, dale la pierna y el alon.—" To him who gives the capon, give him the leg and wing."—Signifying, that we ought to be grateful to those who do us kindness.

Quien te da un hueso, no te quiere ver muerto.—" He who gives you a bone, does not wish your death."—Signifying, that a person does not wish another ill who shares what he has with him.

Quien te dió la hiel, te dará la miel.—" He who gave you the gall, will give you the honey."—Signifying, that the correction of our superiors, although it may appear bitter, produces sweet effects.

Quien te hace fiesta que no te suele hacer, ó te quiere engañar, ó te ha menester.—" He who makes more of you than usual, either designs to cheat you, or wants your assistance."

Quien tiempo tiene, y tiempo atiende, tiempo viene que se arrepiente.—" He who has time, and waits for time to come, a time will arrive which will cause him to repent."—Which teaches, that we should not lose one opportunity which offers, with the hope of getting a better.

Quien tiene arte, va por toda parte.—" He who has a trade, may travel every where."—Shewing how useful it is for a person to have some profession or pursuit, not only to obtain the

means of subsistence, but also to employ his mind and fill up his time.

Quien tiene boca, no diga à otro sopla.—" He who has got a mouth, should not ask another to blow."—One should not employ another to do that which he can perform himself.

Quien tiene ciento y uno, y deve ciento y dos, encomiendole à Dios.—" He who has a hundred and one, and owes a hundred and two, let him commend himself to God."

Quien tiene dineros pinta panderos.—" He who has money paints tambours."—Alluding to the facility with which a rich man can obtain any thing he wishes.

Quien tiene dolencia, abra la bolsa y tenga paciencia.—" He who has got a disease, must open his purse and have patience."

Quien tiene enemigos no duerma.—" He who has enemies, let him not sleep."—Shewing the care, foresight, and vigilance those ought to observe who have enemies, to prevent them taking them by surprize, or obtaining any advantage.

Quien tiene ganado, no desea mal año.—" He who has a flock of sheep, does not wish for a bad year."—Where a man's interest lays, there his wishes and happiness points.

Quien tiene hijas para casar, tome vedijas para hilar.—" He who has daughters to marry, let him give them silk to spin."—Advice to parents to bring up their children to habits of industry.

Quien tiene ovejas, tiene pellejas.—"He who has sheep has skins."—Signifying, that he who has profits is also exposed to losses.

Quien tiene quatro, y gasta cinco, no ha menester bolsico.—"He who has got four and spends five, has no occasion for a purse."—A man who lives up to or spends more than his income, can have nothing that he can call his own. A man, to live independently and at his ease, should never allow his expenditure to exceed the two-thirds of his income, leaving the other third to meet contingencies, and laying out to interest.

Quien tiene tejado de vidrio, no tire piedras al de su vecino.—"He who has the roof of his house made of glass, let him not throw stones at that of his neighbour."—He who has faults, and deserves censure himself, ought not to reproach another with the like.

Quien tiene tienda, que atienda.—"Let him who has a shop attend to it."—Advising one who has business to attend to, to use care and diligence. It also recommends a person to superintend his own affairs, and not confide them to the management of others.

Quien todo lo da, todo lo niega.—"He who gives all, denies all."—He who offers all that he has, intends to give you nothing.

Quien todo lo niega, todo lo confiesa.—"He who denies every thing, confesses every thing."—Which gives us to understand, that a prisoner is strongly suspected who denies every thing connected with the charge against him.

Quien todo lo quiere todo lo pierde.—" He who wishes all, loses all."—We say, " Grasp all, lose all."

Quien trae talega, nunca medra.—" He who carries a bag never thrives."

Quien tras otro cavalga, no ensilla quando quiere. " He who rides behind another, does not saddle when he pleases."—A man who depends upon another for his subsistence, must be humble and obedient.

Quien trata en lana oro mana.—" They who deal in wool abound in gold."

Quien tuviere hijo varon, no llame à otro ladron. " He who has a son grown up, should not call another a thief."—We should not censure others for faults or misfortunes which may happen to ourselves, under similar circumstances.

Quien verdad nó me dice, verdad no me crée.—" He who does not tell me the truth, will not believe the truth from me."

Quien viejo engorda, dos mocedades goza.—" An old man who gets fat, enjoys twice the appearance of youth."—Which signifies, that the man who gets fat in old age, disguises his years.

Quien yerra y sé enmienda, à Dios se encomienda. " He who commits a fault, and mends, commends himself to God."

Quiere mi padre Muñoz, lo qué no quiere Dios. " My father *Muñoz* wishes what God does not wish."—A reproof to persons who wish

to have every thing done as they wish, no matter how, by just or unjust means.

Quieres hacer del ladron fiel, fiate del.—" If you would make the thief honest, trust him."

Quieres hacer tu pleyto cojo sano, contenta al escrivano.—" If you would make a lame cause sound, satisfy the lawyer."

Quieres que te siga el can, dale pan.—" If you would wish the dog to follow you, you must feed him."—Shewing what interest and kindness will effect.

Quitar à un santo, para dar à otro.—" To take from one saint to give to another."—We say, " To rob Peter to pay Paul."

Quitar el pellejo.—" To take one's skin off."—To rob one of every thing he had, by art and chicane.

Quitárselo de la boca.—" To take it from one's mouth."—It is said when a person deprives himself of something to bestow it upon another.

Quixadas sin barbas no merecen ser honradas.—" Jaws without beards deserve no honors."—Signifying the little attention and respect which is commonly shewn to young persons.

R.

Racion que no sufre ancas.—" An allowance that will not admit of a supernumerary guest."

Rascarte la faltriquera.—" To scratch the pockets." To take the money out of one's pocket with

much reluctance to relieve another, or to make use of it. It is applicable to mean and covetous persons.

Ratones arriva que todo lo blanco no es arina.—"Mice aloft, all that is white is not flour."—Which teaches, how exposed he is to error and deceit, who desires or solicits things merely from their flattering appearance to the senses.

Razon de cartapacio.—"An answer or sentence long studied, and nothing to the purpose."—*Cartapacio* is the Spanish for a boy's theme book, and is therefore considered a studied sentence, extracted from it.

Razon de carta rota.—"The sense of a torn letter."—That is, when a person expresses himself ambiguously, and another must guess at his meaning.

Razon de pie de banco.—"The reason of a leg of a stool."—Intimating, that the reasoning is neither satisfactory nor convincing.

Recorrer los cañaverales.—"To go about weed gathering."—A metaphorical expression, that is used to a person who goes from house to house, seeking where they may give him something.

Reniega de bestia, que en invierno tiene siesta.—"The beasts dislike to have rest in winter." It is applicable to idle and loose persons.

Reniego de cavallo que se enfrena por el rabo.—"I dislike a horse that is bridled by the tail." It alludes to a ship. The Spaniards say, there are three things they dislike keeping: a mistress, a horse, and a ship, on account of the expence.

Reniego de cuentas, con deudos y deudas.—"Curse on accounts with relations."—It expresses, that reckonings amongst kindred are always disagreeable and perplexing. They always expect to be favoured, and in case of disappointment, there follows animosity, particularly when there may be a balance between them.

Reniego del amigo, que cubre con las alas y muerde con el pico.—"To renounce a friend who covers me with his wings, and destroys me with his beak."—It is applicable to flattering and deceitful persons, who, under the pretence of protecting and defending another's character and reputation, injure it by exposing his weaknesses and faults.

Reniego del arból, que à palos ha de dar el fruto. "The obstinacy of the tree, which only by blows will give its fruit."—It is used as a reproof to persons who, from want of docility and application, do nothing but by compulsion.

Reparar en un atomo.—"To be precise to a hair." A common expression, meaning that a person observes our most trifling actions.

Repartirse como pan bendito.—"To divide a thing like blessed bread."—Which signifies, that something is distributed in remarkably small portions, in allusion to the blessed bread which is given in churches.

Revolver el ajo, ò el caldo.—"To disturb the garlic or the broth."—A common expression, to intimate that some other motive has been given to renew the quarrel, or to insist upon some further concession or compromise.

Riese el diablo, quando el hambriento da al harto. "The devil laughs when the hungry man gives to another with his belly full."—It is used as a reproof to those who invert the order of things, although it may be with honest intentions.

Riña de por San Juan, paz para todo el año.—"A quarrel at Midsummer, peace the whole of the year."

Riñen las comadres y dicense las verdades.—"The gossips fall out and tell one another the truth." We say, "When knaves fall out, honest men come by their own."

Rogamos à Dios por Santos, mas no por tantos. "We pray to God through saints, but not for so many."—It is used commonly by men of business and labouring people in Spain, on account of the great number of religious festivals which are strictly kept; that no work or business is allowed to be transacted on those days. It is also applied when any thing is overdone, corresponding with ours, "Too much of one thing is good for nothing."

Romeria de cerca mucho vino y poca cera.—"Pilgrimages near home require much wine and little wax."—Alluding to a number of religious festivals in Catholic countries, on which days there is more amusement and pleasure than devotion.

Romero à hito saca zatico.—"A persevering pilgrim gets a bit of bread."—Which intimates the effect that importunity in soliciting generally has; and that by fixed and persevering exertions we sometimes succeed in our objects, when by ordinary efforts we should not.

Romper los diques.—"To cut away the dikes."—A metaphorical expression, signifying that a person bursts out vehemently in words and actions after having contained himself with difficulty for some time.

Ruin sea quien por ruin se tiene.—"Ruin be to him who thinks meanly of himself."—Which ridicules the principle of a person entertaining so mean an opinion of himself as not sometimes to praise himself with modesty.

S.

Sabe mas que las culebras.—"He knows more than the adders."—To signify that a person is very wise and cunning for his own advantage.

Saber algo de buena tinta.—"To know something from good authority."—It is used when one is informed of something by a person worthy of credit.

Saberlo como su Paternoster.—"He knows it as well as his Lord's prayer."—To have a thing in the memory, so clearly and comprehensively, that a person can at once refer to any particular point connected with it.

Saber mucho Latin.—"To know much Latin."—A metaphorical expression, to intimate that a person is very experienced and cunning.—They say, when a man is a shrewd and experienced fellow, "*Sabe mucho Latin.*"

Saber poco de palacio.—"To know little of a palace."—To be soon put of countenance.

Saber quantas puas tiene un peyne.—"To know how many teeth there are in a comb."—A me-

taphorical expression, to signify that a person is very cunning and cautious in his dealings, and that he will not permit any one to cheat him.

Saber vender sus madexas.—"To know how to sell his skeins of thread."—To be sharp; to understand one's business well.

Saca lo tuyo al mercado, y ¿uno te dirá prieto y otro blanco.—"Make your affairs known in the market-place, and one will call them black, and another white."—If a man exposes his private affairs to the public, each person will talk of them according to his fancy.

Sacame de aqui, y degüéllame alli.—"Take me from this place, and behead me there."—By which is understood, that it frequently happens that a person to get free from one evil wishes for a greater one.

Sacar à uno de sus casillas.—"To draw a man out of his little houses."—That is, to irritate and fret a person.

Sacar bien limpio el caballo.—"To bring one's horse off quite clear."—It is a term used at the bull feasts in Spain, when the picador, after giving the thrust of his lance to the bull, by a dexterous movement, withdraws with his horse free from hurt. It is also used to express, that one has got out of some difficulty or dispute.

Sacar el ascua con mano agena.—"To take out the burning coal with another's hand."—A common expression, usually applied when a person makes use of the services of another for the performance of something, in order to avoid the danger or disgust of doing it himself.—We say, "To make a cat's paw of one."

Sacar el pie del lodo.—"To draw the foot out of the mire."—A metaphorical expression, to signify that a person patronizes, defends, or lends a hand to another, that he may get free from some danger, attack, or embarrassment.

Sacar el vientre de mal año.—"To draw the substance of the year."—A metaphorical expression, intimating, that a person has ate or enjoyed himself more than usual.

Sacar fuerzas de flaqueza.—"To draw strength from weakness."—It is usually applied when a person endeavours to do more than his power and ability will permit; or when he assumes a valour when he is interiorly labouring under great trepidation.

Sacar las uñas.—"To extend the claws."—A metaphorical expression—To avail oneself of every means in his power to succeed in any enterprize or negociation.

Sacar los pies adelante.—"To carry one by the legs foremost."—To carry one to be buried.

Sacar los pies de las alforjas.—"To draw the feet out of the wallets."—Signifying, that a person has gained his liberty to act or to speak after having been under bodily restraint; or checked by fear or respect.

Sacar por alquitara.—"To draw by distillation."—A metaphorical expression, to intimate, that a person succeeds but very slowly, and with difficulty, in any affair or business.

Sacar por la uña la grandeza del leon.—"To guess at the size of a lion by his claw."

Sacar un clavo con otro clavo.—"To knock out one nail with another nail."—A metaphorical expression that is commonly used to persuade a person that one evil is a remedy for another.

Sacar un fuego con otro fuego.—"To drive out one fire with another fire."—A metaphorical expression, to signify to wound or to revenge oneself of another, or to convince him with the same reasons and means with which he had availed himself.

Par pari rependere.

Sacar verdad por decir mentira.—"To discover truth by telling a falsehood."—To pretend that one knows something of which in reality he is ignorant, for the purpose of eliciting from another the particulars of an affair which he conjectures must have happened, and which the other person had kept a secret.

Sacristan de amen.—"An amen clerk."—A saying applicable to a person who echoes another's opinion, or who obeys submissively another's commands.

Salamon pasó por su puerto quando nació, mas no entró dentro.—"When he was born, Solomon passed by his door, and would not go in."—Applicable to one who is not over-burthened with sense or wisdom.

Salga pez, ò salga rana, à la capacha.—"Let fish or frog come, all in the basket."—Alluding to the covetousness of those close-fisted persons who collect every thing, however little its value.

Salir con banderas desplegadas.—"To leave with flying colours."—It intimates, that a person has

succeeded in some enterprize, or that he has triumphed over another.

Salir de broquel à cada repitique.—"To come out with a target at every trifle."—To be very quarrelsome.

Salir del lodo, y caer en el arroyo.—"To get out of the mud, and to fall into the brook."—Applicable to persons who, to avoid a trifling danger, fall into a greater. We say, "Out of the frying pan into the fire."
Incidit in Scyllam cupiens vitare Charybdim.

Salsa de San Bernado.—"St. Bernard's sauce."—Which means hunger or a good appetite, which many have, and who care very little whether the food has good or bad sauces. We say, "Hunger is the best sauce."

Saltã charquillos.—"A skipper over small puddles of water."—A nick name given to a man who trips along on tip toe. A nice beau.

Saltar como granizo en albarda.—"To leap like hail upon a pack saddle."—It is commonly applied to a person who soon takes offence, and who foolishly misinterprets or alters the meaning of what one had said.
Vehementer quid, et impacienter ferre.

Saltar de la mata.—"To leap out of the bush."—That is, to appear suddenly after having been concealed, like game.

Saltar de la sarten, y dar en las brasas.—"To leap out of the frying-pan into the fire."

Salió el paxaro del nido.—"The bird started from his nest."—Intimating, that a person had sud-

denly fled from the place where he had concealed himself, and was discovered.

Salud y alegria belleza cria.—"Health and mirth create beauty."

Sal vertida, nunca bien cogida.—"Salt spilt is never well gathered."

Salvo el guante.—"Excuse the glove."—An expression commonly used as a mark of friendship and familiarity when persons present their hands, to intimate that compliments and ceremony are dispensed with.

Sanan cuchilladas, mas no malas palabras.—"Wounds from the knife are healed, but not those from the tongue."—Which intimates, that a bodily wound is of less evil than an attack upon one's reputation; the former may be healed, but the injury of the latter is irreparable.

"For slander lives upon succession;
"For ever housed, where it once gets pos-
"session." SHAK.

Sangrarle à uno de la vena del arca.—"To bleed one by the vein of his chest."—Signifying, to get one's money by degrees.

San Transfiguratio qual es el dia tal es el año.—"As the weather is on the day of the Transfiguration, so it will be the rest of the year."—It is used, because on the 6th of August, which is the festival of the Transfiguration of our Lord, we can form a judgment what the produce of the harvest will be.

Sardina arencada debaxo del sobaco se asa.—"A dried pilchard may be dressed under one's arm." When it is warm through it is done.

Sazon hace trigo, que no barvecho molido.—"It is seasonable weather makes corn, and not ploughed ground."

Seco y no de hambre mas recio es que arambre.—"A man that is lean, and not from hunger, is harder than brass."

Secreto de dos, sabelo Dios; secreto de tres toda la res.—"A secret between two is God's secret; a secret between three is known to all."

Secreto de oreja, no vale una arveja.—"A secret that is whispered is not worth a pea."—Signifying, that it is whispered about, and that every one knows it.

Seguir à uno hasta la mata.—"To follow one to the bush."—That is, to follow as long as a person remained in light; like the hare, until she is lost in the bushes.

Señal mortal no querer sanar.—"It is a sign of death, when a man will not be healed."

Señor de bien y mal tratar.—"An absolute lord—to treat well or ill."—There were many noblemen of this description formerly in the kingdom of Aragon, who had power over their vassals to treat them as they pleased, as their title imports.

Señores apobrecen y criados padecen.—"Masters grow poor, and servants suffer."

Sepan gatos qué es antruejo.—"Let the cats know that it is Shrovetide."—Alluding to the abundance of every thing on the last days of the carnival, on which there is great feasting and

enjoyments.—It has a more extensive signification, on any other day on which there is a great festivity.

Exsultent felles, veniunt sacra tempora Bacho.

Será este peor que la de matagatos.—"This will be worse than the killing of cats."—Signifying that it will be a bloody, noisy, and dangerous business.

Ser alguno el eco de otro.—"To be the echo of another."—Applicable to a person who repeats or assents with servility to what another says.

Ser alguno un caxon de sastre.—"A person to be like a tailor's pattern-book."—That is, to have a great variety of confused and changeable plans or projects for speculation.

Ser arca cerrada.—"To be a closed chest."—Applicable to persons or things which are not yet known.

Ser como el escudero de Guadalaxara, que de lo que dice de noche, no hay nada à la mañana.—"To be like the esquire of Guadalaxara, who knew nothing in the morning of what he said at night."—There are many esquires with this defect of memory in other places besides that city.

Ser como el puerro, tener la cabeza blanca, y lo demas verde.—"To be like a leek, to have a grey head and the rest green," or, as some say, "A green tail."—It is applicable to a lecherous old fellow.

Ser como piojo en costura.—"To be like a louse in a seam."—It is used when a person is intrusive and annoying.

Ser como unas ortigas.—"To be like a bunch of nettles."—By which is meant that a person is waspish and sharp in his expressions and dealings.

Ser como un puño.—"To be like a close fist."—To be very mean and fond of money.

Ser de buenas entranas.—"To have good entrails." Signifying, that a person has "bowels of compassion," and "the milk of human kindness in his nature."

Ser de entedimiento gordo.—"To have a fat understanding."—By which is meant, that a person has coarse faculties, without perspicuity or acuteness.

Ser dueño de la bayla.—"To be master of the ceremonies."—An expression to intimate that a person is the principal in any negotiation.

Ser dueño del cuchillon.—"To be master of the carving knife."—Signifying, that a person has much power and influence in a house, or with some persons.

Ser el brazo derecho de alguno.—"To be one's right hand."—An expression to signify that a person is in the greatest confidence, and is entrusted with the direction and management of another's affairs.

Ser el sastre del Campillo, que cosia de valde, y ponia el hilo.—"To be like the tailor of Campillo, who worked for nothing, and found

thread."—Applicable to those who work for nothing, and besides are at expence.

Ser hombre de espera.—"To be a man of hope." To act with much reflection, to suffer patiently, and in one's general deportment to be calm and discreet.

Ser hombre de palacio.—"To be a courtier."—To be a man of superior manners and address.

Ser huesped en su casa.—"To be a guest in one's own house."—Which is said of one who is never at home, but at the hours of meals, and to sleep.

Ser la piel del diablo.—"To be of the Devil's skin." By which is explained, that one is very perverse, quarrelsome, and turbulent, who will not submit to any rule or government.

Ser la quinta esencia de alguna cosa.—"To be the quintessence of something."—To be of the purest and finest quality.

Ser mala cuña.—"To be a bad wedge."—It is said of a remarkably fat person, when he forces himself in a narrow pass, incommoding all around him.

Ser malo de engañar.—"To be a bad one to cheat." Said of a person who is upon his guard, and difficult to be deceived.

Ser mas conocido que la ruda.—"To be as well known as rue."—It is used when a person or any thing is generally known; like the herb rue.

Ser mercader mas va en el cobrar, que en el vender. "To be a merchant, the art consists more in recovering than in making sales."

Sermon sin Agustino, olla sin tocino.—"A sermon without a quotation from St. Agustin is like an olla without bacon."—An olla without bacon the Spaniards consider very unsavory.

Ser mucho cuento.—"To be a thing of moment." To imply, that something requires reflection.

Ser muy delicado para el Infierno.—"To be very delicate for hell."—A familiar expression, used as a sneer at a person who complains at trifles.

Ser puta y buena muger, como puede ser, Señor Bachiller?—"How can a woman be a whore, and a good woman, Mr. Bachelor?"—The question, how can a whore and an honest woman be the same thing, arises from the words, *buena muger* being applied ironically by the Spaniards to a lewd woman, whence the proverb.

Ser tan derecho como un baqueta.—"To be as upright as a ram-rod."—Said of a person who is remarkably stiff and formal.

Ser toda hoja sin fruto.—"All leaf and no fruit." That is, all shew and no substance, or all words and no actions.

Ser una almendrada.—"To be like orgeat."—A metaphorical expression, intimating, that something is flattering to the taste of another.

Ser una chispa.—"To be like a spark."—A familiar expression, signifying, that one is very lively and animated.—It is commonly applied to a person of small stature.

Ser un coco.—"To be like a cocoa nut."—To be remarkably ill looking.

Ser una colodra.—"To be like a wine butt."—A familiar expression, used in Old Castile, to signify that a man is a great drinker.

Servir à un Señor à merced.—"To serve a lord without a salary."—That is, to be rewarded at his pleasure.

Si cumples las unas, con otras promesas, en lo que paráron aquellas, pararán estas.—"If you fulfil past promises with new ones, as they were performed so will these be."—It is applicable to a bad or irregular paymaster, who pays one acceptance by giving another.

Si da el cántaro en la piedra, ó la piedra en el cántaro, mal para el cántaro.—"If the pitcher strike the stone, or the stone the pitcher, it is bad for the pitcher."—It intimates, that we should not struggle nor contend with those who have more power than ourselves.

Si desta escapo y no muero, nunca más bodas al cielo.—"If I escape this, and do not die, I will never go again to weddings in heaven."—It has its origin from the fable of the fox and the eagle, which let the former fall from a great height. In its fall, it states he made use of the words of the proverb. It is applicable to persons who, when they find themselves in imminent danger, promise that if they escape they will never again expose themselves to the same hazard.

Si Dios de aqui me levanta, mañana hilaré una manta.—"If it please God I rise, I shall weave a blanket to-morrow."—The proverb has its origin from an old woman, who found herself so cold in bed, that she promised, if

she lived until the morning, she would weave herself a covering. The day came, and the weather being warm, she forgot the cold night and her promise. It is applicable to persons who are always promising to do something "to-morrow," until poverty and disgrace overtake them.

Si Dios de esta me escapa, nunca me cubrirá tal capa.—"If God delivers me from this scrape, I shall never get under such a covering."—It is applicable to persons who, having suffered from some misfortune, determine to avoid the cause of it in future.

Si el burlador fuere burlado, el rostro ledo no enojado.—"If a jester have a joke put upon him, let his face look merry, not angry."

Si el cielo se cae, pararle las manos.—"If the sky falls, hold up your hands."—We say, "If the sky falls we shall catch larks."

Si el cielo se cae, quebrarse han las ollas.—"If the sky falls, the pots will be broken."

Si el corazon fuera de acero, no le venciera el dinero.—"If the heart were made of steel, money would not conquer it."—Shewing how difficult it is to resist the temptation of avarice.

Si el juramento es por nos, la burra es nuestra par Dios.—"If the oath is in our favor, the ass is ours, by God's aid."—Applicable to those who do not fear swearing falsely, when they derive some interest from it.

Si el necio no fuese al mercado, no se venderia lo malo.—"If the fool did not go to market, they would not have sold him what is bad."

Si el niño lloráre, acallelo su madre y si no quisiere callar, dexelo llorar.—"If the child cries let the mother hush it, and if it will not be hushed she must let it cry."—The proverb has its origin from two scholars travelling to Salamanca. They stopped at an inn where, during their stay, they were annoyed with the cries of a child, and its mother scolding and beating it. At their departure, they wrote the words of the proverb, and gave it to the mother of the child, who was their hostess, as a valuable piece of advice.

Siembra trigo en barrial, y pon viña en casajal.—"Sow corn in clay, and plant vines in gravel."

Siembra y cria, y habrás alegria.—"Sow and breed, and you shall have joy."—Advice and comfort to agriculturists.

Sientate en tu lugar, no te harán levantar.—"Sit in your place, and they will not make you rise."—Advice to persons not to assume airs and importance above their rank and station in life.

Si eres niño y has amor, que harás quando mayor? "If you are but a boy, and in love, what will you be when you grow older?"—Signifying, that if the inclinations of children are not corrected when they are discovered, they afterwards grow stronger, and increase with age, that with difficulty they can be subdued.

Si esta pella à la pared no pega, à lo ménos dexará señal.—"If this ball does not stick to the wall, it will at least leave a mark."—It alludes to defamation; intimating, that the venom of

slander always leaves some wound upon the object of its attack.

Siete al saco, y el saco en tierra.—"Seven at the sack, and the sack on the ground."—By which is alluded, the folly of many persons who lay wagers concerning the carrying of some great weight, or to do any other thing which together they could not be able to perform.

Siete es convite, y nueve es convicio.—"Seven is a company, and nine is confusion."—Alluding to a dinner party.

Siete estados debajo de tierra.—"Seven degrees under ground."—A metaphorical expression, to intimate that a thing is mysterious or concealed.

Siete hermanos en un consejo de lo tuerto hacen derecho.—"Seven brothers in a council make wrong right."—Alluding to the decisions of a faction, in which justice is never administered.

Siete hijos de un vientre, cado uno de su miente. "Seven sons of one mother, and each one of a different mind."—We say, "Many men many minds."

Siete pies de tierra.—"Seven feet of land."—An expression to signify the grave.

Si fuera adevino, no muriera mezquino.—"If I were a fortune-teller, I should not die a beggar."—It is commonly used in reply to one who reproaches another with his ill fortune, and want of foresight, in any adventure or speculation.

Siglo de oro.—"The golden age."—That period which the poets imagined, in which mankind

lived in innocence, enjoying the fruits of the earth in abundance, without interruption from the influence of malice and envy.

Sigue razon, aunque à unos agrad, y à otros no. "Follow the dictates of reason, although it please some and not others."

Si la envidia fuera tiña, que de tiñosos hubiera. "If envy were a scald head, what a number of persons there would be afflicted with it."

Si la locura fuese dolores, en cada casa darian voces.—"If madness were painful, there would be roaring in every house."—Alluding to the different descriptions of madness. Some are religiously mad, some are politically mad, some are mad with wine, some with love, &c. &c.

Si la natura senála, ò es buena, ò muy mala.—"If nature makes her mark, it is either very good or very bad."—Intimating, that persons who are peculiarly formed by nature, prove to be very good or very bad characters.

Si la vista no me agrada, no me aconsejes nada. "That which does not please my eye, do not recommend to me."—Which shews how difficult it is to advise one from following his inclinations, when his mind is already prepossessed.

Si lo cena, no lo almuerza.—"If you eat it at supper, you cannot breakfast off it."—It is applicable to improvident persons.

Si Marina bayló, tome lo que halló.—"If Marian danced, let her take the consequences."—The proverb has its origin from a young lady, who was fond of frequenting balls, and became

remarkably lusty in consequence. It alludes to the risk to which women expose themselves who are fond of dances and balls.

Sin comerlo ni beberlo.—" Without eating or drinking it."—A familiar and metaphorical expression, to intimate that a person has suffered some loss or harm, without having had any share or concern in the affair.

Sin decir agua va!—" Without saying, Here goes water!"—A metaphorical expression, intimating that one occasions another some harm or uneasiness unexpectedly. It has its origin from the custom that exists in Portugal, and some parts of Spain, to discharge the contents of certain vessels into the streets at night, at the same time giving warning to the passengers, by crying out "*Agua va!*"

Sin encomendarse à Dios ni al diablo.—" Without commending himself to God or the devil."—By which is signified, the intrepidity and foolhardiness with which a man throws himself into some desperate affair.

Sin mas que su cuerpo gentil.—" Nothing more than his genteel body."—By which is given to understand, that a person is short of money and means, and possessing nothing but what covers him.

Si no es en esta barqueta, será en la que se fleta.—" If it is not in this vessel, it will be in the next one that is chartered."—It intimates, that if a person be unfortunate at one time, he may be more successful at another.

Si no va el otero à Mahoma, vaya Mahoma al otero.—" If the mountain will not go to Ma-

homet, let Mahomet go to the mountain."—Signifying, that if one cannot do as he would, he must do as he can.

Si no vale por testamento, valga por codicilio.—"If it will not do for a will, it will answer for a codicil."—An expression commonly used to manifest a desire to obtain something by legal and honorable means.

Sin padre ni madre, ni perro que me ladre.—"Without father or mother, nor dog to bark at me."—Which signifies, that a person has no one to whom he is to pay respect or obedience; that he acts freely and uncontrolled.

Si otros siembran en el estercolado, siembra tu en el holgado.—"If others sow on the land that is dunged, do you sow on that which has lain fallow."

Si pasares por Torote, echa una piedra en el capote.—"If you pass by the river Torote, put a stone in your coat."—It is said in that river there are excellent stones to whet knives, &c. *Torote* is a small river in Castile, not far from Madrid.

Si preguntais por berzas, mi padre tiene un garbanzal.—"If they ask you for cabbages, my father has a field full of peas."—A familiar expression used to reproach a person for answering foreign to the question.

Si quieres bien casar, casa con tu igual.—"If you would be well married, marry your equal." The same as *Casar y compadrar*, &c.

Si quieres buena fama, no te de el sol en la cama.—"If you would have good fame, do not let the sun shine upon you in bed."—A reproof to the sluggard, and a praise to the diligent.

Si quieres cedo engordar, come con hambre y bebe à vagar.—"If you wish to grow lusty, eat when you are hungry, and drink at your leisure."—Teaching, that to nourish ourselves well, we should only eat when we have an appetite, and drink at our leisure.

Si quieres enfermar, lavate la caberza y vete à echar.—"If you wish to be ill, wash your head and go and lay down."—It recommends exercise after bathing the head.

Si quieres que te siga el can, da le pan.—"If you would have the dog follow you, give him bread."

Si quieres ser bien servido, servite à ti mismo.—"If you wish to be well served, serve yourself."

Si quieres ser polido, trae aguja y hilo.—"If you would be neat, carry a needle and thread about you."—Besides its literal signification, it intimates, that a person ought always to be prepared with certain trifles which are in daily requisition.

Si quieres tener buen mozo, antes que le nasca el bozo.—"If you would have a good servant, take him before the down appears on his face."

Si quieres un dia bueno, hazte la barba; un mes bueno, mata un puerco; un año bueno, cásate; un siempre bueno, hazte clerigo.—"If you wish a good day, shave yourself; a good month, kill a pig; a good year, marry; and one always good, become a clergyman."

Si quieres vivir sano, hazte viejo temprano.—"If you would live in health, be old betimes."—That is, take care of yourself betimes.

Sirve à señor, y sabrás que es dolor.—" Serve a great man, and you will know what sorrow is."

Si se perdiéron los anillos, aqui quedaron los dedillos.—" If the rings be lost, the fingers remained here."—It intimates, that we should not regret much the loss of the accessary, when the principal has been saved.

Si soy bobo, meteme el dedo en la boca.—" If I am a fool, put your finger in my mouth."

Si tantos halcones la garza combaten, à fe que le maten.—" If so many falcons attack the heron, they certainly will kill her."—Which intimates, that there is no resisting a number of solicitations, frequently repeated, to obtain some object.

Si te da el pobre, es porque mas tome.—" If the poor man gives, it is to receive more."

Si teneis cabeza de vidrio, no os tomeis à pedradas conmigo.—" If you have a head made of glass, do not throw stones at me."—Intimating, that one who has faults of his own should not reproach another with the same.

Si tienes de mi enojo, descalzate un zapato, y echalo en remojo.—" If you are angry with me, pull off one of your shoes, and lay it in soak."—We say, " If you are angry, turn the buckle of your belt behind."—Signifying, that one treats his displeasure with contempt.

Si tienes medico amigo, quitale la gorra, y embialo à casa de tu enemigo.—" If you have a friend a physician, take off your hat to him, and send him to the house of your enemy."

Si uno, dos y tres, te dicen que eres asno, ponte un rabo.—"If one, two, and three persons call you an ass, put on a tail."—It intimates, what many say must be true; or that it is so generally considered.

Sobre brevas no bebas.—"Do not drink after figs." It intimates that it is unhealthy to drink water upon figs.—They also say,

Sobre brevas vino bebas.—"Drink wine upon figs."

Sobre gusto no hay disputa.—"There is no disputing about taste."—It signifies, that when a person declares his taste for any thing, another should not suggest reasons against it. We say, "Every one to their mind, as the old woman said, when she kissed her cow."

Sobre negro no hay tintura.—"There is no painting black."—A jocose expression, to intimate the difficulty to correct or improve a person of a naturally vicious disposition; or to conceal or palliate ugly and bad actions.

Sobre padre no hay compadre.—"When once a father, no godfather."—By which is intimated, the strength of affection to a parent above that of any other title.

Sobre peras vino bebas, y sea tanto que naden ellos. "After eating pears, drink wine till they swim."

Sobre un huevo pone la gallina.—"The hen lays on one egg."—Signifying, that all beginnings are small, but they increase by degrees.

So el sayal, hay al.—"Under the sackcloth there is something else."—Intimating, that we should not judge of persons by their dress and appearance.

So la buena razon empece el engañador.—"Under a good pretext the knave begins."—Intimating, that he who intends to cheat another, commonly makes use of fair words and plausible reasons to obtain his ends.

Solano malo de invierno peor de verano.—"The East wind is bad in winter and worse in summer."—We say, "Wind from the East, is neither good for man or beast."

So la sombra del nogal, no te pongas à recostar. "Do not lay down under the shade of a walnut tree."

Sol con uñas.—"The sun with claws."—A metaphorical expression, when a number of small clouds interpose, so as to impede the sun's light from shining with its full clearness and strength.

Solo como esparrago.—"As solitary as asparagus." Because they grow separately. Said of one who has no relations or friends, or who lives and walks about alone.

Homo solitarius.

Sol que mucha madruga poco dura.—"When the sun rises early it lasts but a short time."—Signifying, that when the sun looks glaring early in the morning, it is a sign of rain.

Soltero pavon, desposado leon, casado asno.—"A beau bachelor, a lion lover, and a married ass."—The degrees that many men take.

Somos Chinos.—"We are Chinese."—A familiar expression, commonly used to let a person who wishes to cheat another know, that it is not so easy a matter, alluding to the opinion of the

Chinese being great cheats; corresponding with our saying, "I am Yorkshire too."

Soñaba el ciego que veia, y soñaba lo que queria. "The blind man dreamed that he saw, and he dreamed what he wished."—We are all apt to dream of, or fancy things agreeably to our wishes.

Soñar despierto.—"To dream when awake."—By which is expressed, that a person discourses, believes, or relates things which are doubtful, without order or principle.

Son pelos de cochino?—"Are they hog's bristles?" An expression commonly used, to signify that one does not estimate the value of something which it deserves.

Sopa borracha.—"Inebriating soup."—Soup which is composed of biscuits, wine, sugar and cinnamon, and sometimes with other ingredients.

Sopa en vino no emborracha; pero arrima à las paredes.—"Soup in wine does not intoxicate; but it makes one lean against the wall.—Which teaches, that a thing operates although it may be concealed or disguised.

Sopas de gato.—"Cat's soup."—Which is made by frying garlic in oil, and afterwards mixing it with a certain quantity of water, according to the strength they wish the soup, and seasoned with salt, pepper, and pimienta, to be ate like ordinary soups, with thin slices of bread cut into it.

Soplando brasa se saca llama, y enojos de mala palabra.—"Blowing a burning coal makes a flame, and an ill word excites anger."

Soplar y sorber no puede junto ser.—"To blow and sip at one time cannot be done."—Two contrary actions cannot be performed together.

So vayna de oro, cuchillo de plomo.—"Under a sheath of gold to have a knife of lead."—Which intimates, that very often the best appearances deceive.

Su alma en su palma.—"His soul in the palm of his hand."—Which gives to understand, that, in counterbalancing the actions of another, we place to account his good and bad ones.—It has its origin from the custom of the gypsies looking at a person's hand with the pretext of telling their fortunes.

Subirse à las barbas.—"To advance to the beard." To be daring, or to lose respect for one's superior. It is also applied to one who wishes to be upon equal terms with another, who excels him in talents and attainments.

Subirse à predicar.—"It mounts to preach."—An expression used to signify that the wine is of a good quality, that it will mount to the pulpit of the brain, and make a man eloquent.

Sudar el hopo.—"To sweat to the tail."—That is, to labour under some great difficulty.

Suelas y vino andan camino.—"Soles and wine go the journey."—That is, good leather for the feet, and good wine for the spirits.

Sueño sosegado no teme nublado.—"Quiet sleep does not fear foul weather."—It alludes to a man with good health, a good conscience, and a good purse.

Sufrase quien penas tiene, que tiempo tras tiempo viene.—" Let him be patient who has afflictions, the times will change."—Advising those who labour under the greatest difficulties not to lose hope.

Tempora mutantur, et nos mutamur in illis.

Sufrir cochura por hermosura.—" To suffer boiling for the sake of beauty."—Alluding to the custom of going through the process of sweating from the fumes of sulphur.

Sufriré hija golosa y albendera, mas no ventanera. " I had rather suffer my daughter to be constantly eating, and amusing herself at some trifling employment, than to be always shewing herself at the window."

T.

Taberna sin gente poco vende.—" A tavern without guests sell little."—Intimating, that solitude and retirement are not the means of seeking gain and advancement.

Tal hora el corazon brama, aunque la lengua calla. " In such an hour the heart throbs, although the tongue be silent."—Which teaches us, that it is sometimes proper to conceal our troubles and griefs.

Tal para tal, Maria para Juan.—" Every one with their mates, like Mary and John."

Tan bueno es Pedro como su amo.—" Peter is as good as his master."—By which is intimated, that one is as worthy to be trusted as the other. We say, " Jack is as good as his master."

Tan contenta va una gallina con un pollo como otra con ocho.—"One hen is as content with one chicken, as another is with eight."—Shewing the power of love, and affection of parents to their children.

Tañe el equilon y duermen los tordos al son.—"The bell rings, and the thrushes sleep at the sound."—It is said of persons who have lost the fear of reproof, and are insensible of what is said to them.

Tan presto va el cordero como el carnero.—"The lamb goes as fast as the sheep."—It intimates the uncertainty of death, that the young die as well as the old.

Tan señor es cada uno en su casa, como el rey de sus alcavalas.—"Every man is as much a lord in his own house, as the king is lord of his taxes or duties."

Tantas veces va el cántaro à la fuente que dexa el asa, ò la frente.—"The pitcher goes so often to the well, that it leaves its handle or its mouth."—Signifying, that a person who exposes himself to danger, must suffer from it.

Tanto entornó, que trastornó.—"He turned it about so much that he overthrew it."—Which implies, that persons when they are too eager and importunate, generally injure the cause they espouse, by their attempts to make it more clear and impressive.

"*Ne quid nimis.*"——TERENCE.

Tanto pán como el pulgar, torna el alma à su lugar.—"A piece of bread of the size of one's thumb restores the soul to its place."—Meaning, that

a trifling and timely assistance will save a man from ruin.

Tanto quiso el diablo à sus hijos que les sacó los ojos—"The devil was so fond of his children that he plucked out their eyes."—A reproof to parents who indulge indiscreetly their children, to the prejudice of their morals and education.

Tanto vales quanto tienes.—"You are worth as much as you possess."—A familiar and joking expression, signifying that the influence and esteem amongst men, depends commonly upon their being rich or poor.

Tapar la nariz, y comer la perdiz.—"Hold your nose, and eat the partridge."—Signifying, that a partridge must be kept until it smells high.

De gustibus non est disputandum.

Tardes de Marzo, arrecoge tu ganado.—"In the evenings of March, gather your flock together." Intimating how variable and uncertain the weather is in this month.

Temblar como hoja en arbol.—"To tremble like a leaf on a tree."

Temblar la barba.—"To make the beard tremble." An expression signifying to have fear or respect for another.

Templada está la gayta.—"The bagpipe is in tune." Alluding to a man who never speaks but when he has his belly full, and stimulated with wine; then they compare him to a bagpipe in tune, when he is merry and diverts the company.

Tender las velas.—"To crowd sail."—A metaphorical expression, to signify to be eloquent and brilliant in one's discourse and arguments.

Tenemos hijo ò hija?—"Have we a son or a daughter?"—A question commonly put to enquire the result of some doubtful negotiation, whether it had terminated successfully or unfortunately.

Tener à alguno en ascuas.—"To keep one upon hot coals."—A metaphorical expression, usually applied to intimate that a person is in a state of great alarm and anxiety.

Tener alguna buenas ò malas ausencias.—"A person to have a good or bad absence."—A familiar mode of expressing that persons are well or ill spoken of in their absence.

Tener à uno entre algodones.—"To keep one between cotton."—A mode of expressing that one has got into good quarters, enjoying himself in luxury and ease.

Tener alguna cosa su legua de mal camino.—"To have something its league of a bad journey."—To have its difficulties and embarrassments.

Tener barro à mano.—"To have clay in the hand." A familiar expression, signifying, that a person has money, or the *needful*, for any thing.

Tener bien herrada la bolsa.—"To have one's purse well lined."—Signifying, that a person is well provided with money.

Tener bien puestos los bolos.—"To have the balls well placed."—A metaphorical expression, to intimate that a person has taken precaution, and secured the means for the accomplishing of any object.

Tener bien sentada su baza.—"To have his trick well placed."—A familiar expression, to signify that a person's credit or character is good.

Tener bigotes.—"To have mustachios."—A metaphorical expression, to signify that a person is firm and persevering in his resolutions, and will not permit any one to trifle with him.

Tener buenas amarras.—"To have good cables." A metaphorical expression, implying that a person has powerful protectors.

Tener buenas barbas.—"To have a good beard." A familiar expression, to intimate that a woman is handsome.

Tener buenas bigoteras.—"To appear well in curl papers."—A familiar expression, used when speaking of women, to say that they are beautiful.

Tener buen estomago.—"To have a good stomach." A metaphorical expression, to signify that a person submits to insults and injuries from others without feeling or resentment.

Tener buen ò mal cerca.—"To have a good or bad presence."—An expression used to denote that a person looks well, or has an ill look when he is near.

Tener bula para todo.—"To have a bull for every thing."—That is, a Pope's bull. It is said of a man of licentious manners, who, without any scruple, does what he likes.

Tener cara de corcho.—"To have the face of a cork."—To have little shame. A hard and dark-featured countenance.

Tener casa y huelo.—"To have a house and a dining room."—It signifies that a man has bed and board, free of expence.

Tener casco de calabaza.—"To have the skull of a calabach."—To have little sense or understanding.

Tener todo en la bolsa alguna cosa.—"To have a thing as secure as if in one's purse."—To have great confidence in obtaining any thing.

Tener el agua à la garganta.—"To be up to the neck in water."—A metaphorical expression. To signify, that a person is in imminent danger.

Tener el alma en un hilo.—"To hold one's soul on a thread."—A metaphorical expression, signifying, that one is under great fear from risk or apprehension.

Tener el brazo largo.—"To have a long arm."—It is used to signify, that a person has great power and influence.

Tener el diablo en el cuerpo.—"To have the devil in his body."—Applicable to a person who is very shrewd and turbulent.

Tener el lazo à la garganta.—"To have the rope about the neck."—To be in imminent danger.

Tener el seso en los calcañares.—"To have one's brains in the heels."—To have little judgment.

Tener en la uña.—"To have it in one's nail."—Corresponding with ours, "At his fingers ends."—To know a thing well, and to be ready to refer to any point of it.

Tener entrada en casa de un señor.—"To be admitted to a great man."—To be in his favor, or to have his ear.

Tener estrella.—"To have a star."—Signifying, that a person is fortunate, and meets with friendship and protection from the world.

Tener gallones.—"To have cock spurs."—Denoting, that a person is advanced in years, and is experienced in the arts and deceit of the world; that it is not possible to take advantage of him, or to persuade him to act contrary to his opinion.

Tener gracia.—"To have a good air and manners; also to be witty."

Tener horca y cuchillo.—"To have the gallows and knife."—In former times, it signified to have the power and jurisdiction to punish, even with death.

Tener la barriga á la boca.—"To have the belly up to one's mouth."—A lady to be near the period of her accouchement.

Tener la consciencia ancha.—"To have a broad conscience."—A metaphorical expression.—To signify, that one is not over scrupulous in his dealings.

Tener la lengua gorda.—"To have a thick tongue." Signifying that a man is drunk.

Tener la sarten por el mango.—"To have the frying pan by the handle."—Signifying, that some one has the principal management and authority in an establishment or reputation.

Tener las espuelas calzadas.—"To have one's spurs fixed."—That is, to be ready to set out on a journey.—It is used metaphorically, to signify, that one is about to undertake some negotiation.

Tener leche en los labios.—"To have milk on the lips."—To signify, that a person is ignorant and inexperienced, alluding to infants sucking.

Tener malas cosquillas.—"To be very ticklish."—Signifying, that a person is very irritable and impatient.

Tener malos dedos para organista.—"He has bad fingers for an organist."—By which is intimated, that a person is not adapted for the employment or pursuit in which he is engaged or intends to follow.—It applies to any profession.

Tener mal puesta la cabeza.—"To have one's head badly placed."—To have little understanding, or to act without judgment or reason.

Tener mas conchas que un galápago.—"To have more shell than a tortoise."—Signifying, that a person is dissembling, and over and above cautious.

Tener mucha pimienta.—"To have much pepper." A metaphorical expression, signifying, that some article of merchandize is very high in price.

Tener muchas conchas.—"To be well cased in shells."—Said of a person who is very reserved, dissembling and cunning.

Tener mucho gallo.—"To strut like a cock."—To have an haughty air or affectation of power and authority.

Tener narices de perro perdiguero.—"To have the nostrils of a spaniel."—Which, besides its literal meaning, to have a good sense of smelling, it metaphorically signifies, that a person

foresees, or that he has a presentiment of something that will happen.

Tener ojo en una cosa.—"To have an eye upon a thing."

Tener pelos en el corazon.—"To have hairs on his heart."—Signifying that a man is very resolute and determined.—It is also used when a man feels no compassion for the sufferings of others.

Tener pocas barbas.—"To have little beard."—To signify that a person is young.

Tener quatro quartos.—"To have four quarts."—By which is meant, that a man has money. *Quarto* is a Spanish coin, worth four maravedees.

Tener sangre de chinches.—"To have the blood of bugs."—A metaphorical expression, to intimate that a person is remarkably stupid and troublesome.

Tener sangre en el ojo.—"To have blood in the eye."—A metaphorical expression, to signify, that a person is honorable and punctual in discharging his duty.

Tener seco el cráneo.—"To have a dried cranium." A metaphorical expression, to signify that a man has become mad.

Tener seguras las espaldas.—"To have one's shoulders secure."—To have good and powerful protection.

Tener su angel de guarda.—"To have his angel guardian."—That is, that a person is under the protection of some man of power and importance, either as security or otherwise.

Tener telerañas en los ojos.—"To have cobwebs in the eyes."—An expression used as a joke, to one who does not see his business clearly.

Tener una cabeza de hierro ò de bronce.—"To have a head of iron or brass."—To signify, that a person is indefatigable in his studies or his business.

Tener una cosa muletas.—"Any thing to have young mules."—It is used when things are well known to be ancient and worn out.

Tener uñas.—"To have claws."—Applied when any thing is very difficult to manage, or when one is oppressed by it and cannot escape from its power.

Tener un corazon de bronce.—"To have a heart of bronze."—A familiar expression, to express that a person is hard, inflexible, and relentless.

Tener uno muchos entresijos.—"One to have a number of recesses."—Applicable to a person who has much reserve, and who acts with caution and dissimulation in what he does or says. It is also applied to things when they are very complicated and difficult to understand and unravel.

Tener uno sus puntas y collar.—"One to have his point and collar."—That is, to be haughty and proud.—In Spain, formerly the men of rank wore loose coats, sloped down before, and unbuttoned; under which was a rich waistcoat, and its collar, terminating in two points.

Tiempo ni hora, no se ata con soga.—"Time and hours are not to be tied with a rope."—We say, "Time and tide stay for no man."

Tiempo tras tiempo viene.—"Times are always changing."—Which is used to console those who are labouring under affliction, not to despair.—That times and situations change, and we change with them.

Tempora temporibus succedunt.

Tiene buen ojo para cubero.—"He has a good eye for a cooper."—It is used ironically, alluding to the necessity of the eye of a cooper being correct, to plane his staves evenly.

Tiene razon la buena muger, comiose los huevos, y diole con la sarten.—"The good woman is in the right, she ate the eggs, and struck him with the frying pan."—It is said of a woman who thus treated her husband; and is applicable when a person wrongs another, and afterwards abuses him.

Tierra negra buen pan lleva.—"Black land bears good corn."—It is also applied to dark women.

Tierra ò heredad de año y vez.—"A farm or an estate must be cultivated one year, and laid in fallow another."

Terra quæ uno anno seminatur, altero quiescit.

Tieso como ajo.—"As upright as garlick."—It signifies that a person is healthy, strong, and robust.

Tira à dos hilos.—"To shoot at two marks."—Corresponding with ours, "Two strings to your bow."

Tirar coces contra el aguijon.—"To kick against the pricks."—To resist obstinately, superior strength or power.

Tirar la barra.—"To throw the bar."—A metaphorical expression, to signify, that a person sells his merchandize at the highest price he can.

Tirar la piedra y esconder la mano.—"To throw the stone and conceal the hand."—To do mischief, and not to be seen in it.

Tixeras malas hicieron à mi padre boquituerto.—"Bad scissars made my father wry mouthed." Alluding to the habit that some persons have of twisting their mouths when they cut with a bad knife or scissars.

Tocar à alguno la solfa.—"To make one sing his solfa."—A metaphorical expression. Signifying, to chastise a person with a whip or a cane, so as to make him sing his gamut—*forte & con expressione.*

Tocar de cerca algun negocio.—"To encompass a business."—An expression to intimate that a person has practical knowledge of an affair.

Tocar en el alma.—"To touch to the soul."—"A metaphorical expression to signify that a person is under extreme affliction.

Toda es nada, sino trigo y cevada.—"All is nothing except wheat and barley."

Todas las aves con sus pares.—"All birds with their mates."—Corresponding with ours, "Birds of a feather flock together."

Todo cabe en fulano.—"Such a one is capable of any thing."—A metaphorical expression, to intimate that one is capable of committing any base or villainous action.

Todo de una pieza como mano de mortero.—"All of a piece like a pestle."—It is applied to a person without shape or figure.

Todo es dar en los broqueles.—"It is nothing but the noise of targets."—Corresponding with our saying, "It is all noise and no work." It is used when men quarrel and make much noise, and do not fight.

Todo es menester migar y sorber.—"It is necessary to cut your bread small into, and sip your soup." Which teaches, that you must not neglect any means, although they may appear trifling with regard to others, for the accomplishing of our wishes.

Todo es nada lo deste mundo, si no se endereza al segundo.—"All things of this world are nothing, unless they have a reference to the second."—Signifying, that our business in this world is to prepare ourselves for being worthy of happiness in the next.

Todo lo haré, mas casa con dos puertas no la guardaré.—"I will do any thing, but will not take upon me to guard a house with two doors."

Todo lo veo malas y por rozar.—"I find it full of bushes, and all to be cleared."—Signifying, that a business is full of difficulties, and no way made into it.

Todos á engañarla, y nadie por tomarla.—"All come to delude her, and no one agrees to take her."—Said of a woman who had many lovers, but not one would consent to marry her.

Todo saldrá en la colada.—"It will all come out in the soap suds."—Signifying, that if a person

does not take care, he will be paid off the old score altogether.

Todos somos nobios y yo sobre todos.—"We are all bridegrooms and I above the rest."—Applied to those who extol themselves above all others.

Todos son buenos, y mi capa no parece.—"They are all honest men, and my cloak is not to be found."

Todo viene junto, como al perro los palos.—"All come together, like a beating to a dog."—It is applied to a person who meets with many misfortunes and troubles at one time.

Toma casa con hogar, y muger que sepa hilar.—"Take a house that has a fire place, and a wife that can spin."—It recommends the enjoyment of domestic comforts where it is attainable.

Tomame acuestas, sabrás lo que peso.—"Take me upon your back, and you will know what I weigh."—It is used when a person makes slight of another.

Tomar el cielo con las manos.—"To take hold of heaven by the hands."—To attempt impossibilities.

Tomar el rábano por las hojas.—"To take up the radish by the leaves."—To invert the order and method in arranging things, placing those last which ought to be first, and *vice versa*.

Tomar la muger en camisa.—"To take a woman without a portion."

Tomar las calzas de Villadiego.—"To take Villadiego's boots."—That is, to run away with all speed.

Tomar la ocasion, por los cabellos.—"To take opportunity by the forelock."—Not to lose a favourable opportunity to promote our success.

Topanse los hombres, y no los montes.—"Men meet, but mountains do not."

Tornósele el sueño del perro.—"It was like a dog's dream to him."—Alluding to the dog which dreamed that he was eating a piece of meat, and lay biting and growling, for which his master gave him a kick, which awoke him. It is applicable to persons who fancy they are doing great things, but find out their error with pain and disappointment.

Trabajar para el obispo.—"To work for the bishop."—A metaphorical expression, to intimate, that a man's industry and exertions have yielded no profit or advantage. That his calculations and hopes have ended in vexation and disappointment.

Traer à las ancas.—"To carry one behind on horseback."—A metaphorical expression, signifying that a person is maintained at the expence of another.

Traer à uno al estricote.—"To toss a man about like a tennis ball."—To harass and perplex him, so as not to let him have any rest.

Traer à uno entre dientes.—"To have a person between the teeth."—To have a grudge against a man, or to speak ill of him.

Traer la barba sobre el hombro.—"To carry one's beard on his shoulder."—That is to be upon one's guard from the action of a person's looking behind when pursued by an enemy.

Traerlo escrito en la frente.—"To have it written on his forehead."—It is applied when a person takes no pains to dissemble what he is doing, shewing it in his countenance, words, and actions.

Traer un texto por los cabellos.—"To strain a text or quotation to our own sense, to bring it in by head and shoulders."

Tragarse un camello, y no poder pasar un mosquito.—"To swallow a camel, and to strain at a gnat."

Tramontana no tiene trigo, y el hombre pobre no tiene amigo.—"A north wind has no corn, and a poor man has no friend."

Tras diez dias de ayunque de herrero, duerme al son el perro.—"At the end of ten days of the noise of the anvil, the dog will sleep."—By which is intimated the force of custom.

Tras el vicio viene el fornicio.—"After one vice another greater one follows."—Intimating how easily vice increases upon a person.

Lautitiæ indulgens luxuriosus erit.

Tras esta hoja buelve otra.—"After this leaf another follows."—To signify that after ill luck, good will follow.

Tras los dias viene el seso.—"Sense comes with age."

Tras pared ni tras seto, no digas en secreto.—"Do not tell your secrets behind a wall or a hedge," For fear you should be overheard at the other side.

Tras que la nobia era tuerta, pegóse la mallada.—"Besides that, the bride had but one eye, she

proved unfortunate."—It is used when one misfortune comes upon the neck of another.

Trasquilenme en la plaza, y no lo sepan en mi casa. "They may whip me in the market-place, so that it be not known in my house."—It is said of those who have lost their reputation in public, and wish to conceal it from their family and friends.

Tratar à la baqueta.—"To treat with a switch."—To signify to treat another with contempt and degradation.

Travajo sin provecho, hacer lo que está hecho.—"Work without profit, is to do what is already done."—We say, "It is bad working for a dead horse."

Tres cosas hacen al hombre medrar, sciencia y mar y casa real.—"Three things make a man thrive, learning, the sea, and the court."

Tres cosas matan al hombre, soles, cenas, y penas. "Three things kill a man,—a scorching sun, suppers, and troubles."

Tres hijas y una madre quatro diablos, para el padre. "Three daughters and a mother, are four devils for the father."—It alludes to the quarrels and caprices of many women in a family, who all decide against the man.

Tres pies à la Francesa.—"Three feet, according to the French fashion."—An expression which is frequently used by the Spaniards, when one insists upon another doing what he demands, either by force, intrigue, or conquest. Very applicable just now to the French army in Spain, that wish to use their *Tres pies à la*

Francesa against the liberty and independence of Spain.

Tres terrazos y una estera el axuar de la frontera.—"Three earthen crocks, and a mat, are the household goods on the frontiers."—The people on the frontiers of countries are always poor, being subject to be plundered if they possess any thing of value; and, if they do, it must be concealed.

Tripa llena, ni bien huye ni bien pelea.—"A full belly is neither good for running away, nor for fighting."—For exercise and fighting, temperance is a good trainer.

Tripas llevan corazon, que no corazon tripas.—"The bowels support the heart, and not the heart the bowels."—Which alludes to the mutual co-operation and dependence that things have one with another; and that we should not be less careful of those, which, in some respect, are considered of less consideration.

Triste es la casa, donde la gallina canta, y el gallo calla.—"It is a gloomy house in which the hen sings and the cock is silent."—It is applicable to hen-pecked husbands, who have no power nor control in their houses.

Tropezar en las erres.—"To stumble at the letters R. R."—By which is meant, that a man, from having drunk too freely cannot pronounce these two letters.

Præ vino balbutire.

Tropezar en un garbanzo.—"To stumble on a pea." Signifying, that a person makes a difficulty and perplexes himself with every trifle; or who

avails himself of the most frivolous pretext to get into a passion with, or oppose another.

Tu dinero mudo, no lo descubras à ninguno.—"Do not discover your dumb money to any one."—That is, money that is laid by, for fear of being robbed, or persons wanting to borrow it.

Tuerto y no de nube, no hay maldad que no encubre. "A one-eyed man, who has not a film over the eye, conceals any sort of villany."

Tú que coges el berro, guárdate del anapelo.—"You who gather water-cresses, take care of the wolf's bane."—Independent of its literal signification, it intimates that we should be upon our guard against things of a flattering exterior.

U.

Una en el año, y esa en tu daño.—"Once in the year, and that at thy loss."—It is said of one who, after a length of time, determines to perform something, and that to turn out unfortunately.

Una en el clavo y ciento en la herradura.—"One stroke on the nail, and a hundred on the horse-shoe."—It is applicable to one who talks much and little to the purpose.

Una en papo, y otra en saco.—"One in the gorge and another in the pocket."—That is, to eat and carry way.

Una golondrina, no hace verano.—"One swallow does not make a summer."—Which teaches, that we must not regulate general occurrences by any singular or extraordinary event.

Un agravio consentido, otro venido.—"The submitting to one wrong brings on another."—It intimates, that a man who tamely submits to a wrong, or an insult, will have it repeated by others.

Un amor saca otro.—"One love expels another."—Corresponding with *Amores nuevos*, &c.

Un ánima sola, ni canta ni llora.—"One person alone neither sings nor cries."—Intimating, that an individual destitute of the help of others, can be little or no service to society.

Uñas de gato, y habito de beato.—"A cat's claws, and the habit of a devotee."—A wolf in sheep's clothing, or a hypocrite.

Un asno entre muchas monas, cocanle todas.—"When one ass is amongst many monkeys they all make faces at him."

Una vana y dos vacias.—"One void and two empty."—That is, words alluding to a person who speaks much and little to the purpose.

Una vez que me arremangué, toda me ensucié.—"Once when I tucked up my sleeve, I dirtied myself all over."—By which is intimated the ill luck of some persons, who, when they once determine to do something, by some fatality they never succeed.

Una via y dos mandados.—"To perform two errands in one journey."—We say, "To kill two birds with one stone."

Un clavo saca otro.—"One nail drives out another."

Un dia frio, y otro caliente, hace al hombre doliente.—"One day cold and another hot make a man

indolent."—It signifies, that extremes of heat and cold are unhealthful.

Un huevo quiere sal y fuego.—"An egg requires salt and fire."—Signifying, that the most insignificant thing requires some trouble and expence.

Un huevo y ese huero.—"One egg and that haddled."—It is often applied to persons who have but one child, and that a sickly one.

Un lobo no muerde à otro.—"One wolf does not bite another."—Thieves do not steal from thieves.

Un loco hace ciento.—"One fool makes a hundred." We say, "One fool makes many."

Uno come la fruta aceda y otro tiene la dentera.—"One eats sour fruit, whilst it sets another's teeth on an edge."—It corresponds with ours, "One man's meat is another man's poison." It signifies, that he who is not in fault often suffers the punishment of it.

Un ojo à la sarten y otro à la gata.—"One eye to the frying-pan, and the other to the cat."—Shewing the care to be taken of things, and of the persons that may steal them.

Uno levanta la caza, y otro la mata.—"One man starts the game, and another kills it."—Intimating, that one man takes all the pains and trouble, and another runs away with the profit.

Una mano lava la otra, y ambas la cara.—"One hand washes the other, and both the face."—Which shews how necessary it is that we should assist one another; for he who will not help

his neighbour in distress cannot expect succour when he may want it in turn.

Uno muere de atafea, y otro la desea.—"One dies of a surfeit, and another wishes for it."—By which is intimated, that we often seek the gratification of our passions or appetites, without reflecting upon the mischief they have occasioned to others.

Unos tienen la fama, y otros cardan la lana.—"Some have the fame, and others card the wool."—It signifies, that it frequently happens that the honor or emolument of an undertaking is given to one who does not merit it.

Un padre para cien hijos, y no cien hijos para un padre.—"A father for a hundred sons, and not a hundred sons for a father."—By which is explained the true and secure affection of fathers for their children, and the ingratitude with which they generally return their kindness.

Un puerco encenagado, procura encenagar à otro. "A hog that is bemired endeavours to bemire the other hogs."—It is applicable to a vicious character, whose bad example and base principles corrupt the society in which he moves. The proverb corresponds with ours, "One scabby sheep spoils a whole flock."

Un ruin ido y otro venido.—"One base man gone and another come."

Un ruin mientras mas lo ruegan mas se estiende.—"The more you court a base man, the statelier he grows."

Un solo golpe no derriba à un roble.—"An oak cannot be felled at one blow."—Which intimates, that in order to succeed in our solicitations, we must be earnest and persevering.

V.

Vaca y carnero, olla de cavallero.—" Beef and mutton make an olla fit for a gentleman."

Vaciarse por la lengua.—" To empty oneself by the tongue."—It is said of one who, without reflection, speaks of every thing he knows and hears.

Valate Dios Pedro! No tal que el usno es recio.—" God save you Peter! There is no need, the ass is strong."—A man, seeing an ass running away with a countryman, cried out, " God save him," fearing he was in danger; the clown replied, " There was no fear, for his ass was strong." It is applied to persons who have wealth and power, and are hurried along by their passions and inclination, considering themselves beyond the reach of danger and misfortune.

Valer un ojo de la cara.—" To be worth an eye." A thing to have an extravagant price.

Vale tanto como la carabina de Ambrosio.—" It is worth as much as Ambrose's carbine."—A saying when a thing is of no use.

Valgame Dios!—" O my God!"—A mode of exclamation to express one's surprise at some occurrence.

Valiente por el diente.—" A valiant tooth."—It is applied to a man who is a great eater, and is good for nothing else.

Vallestero loco, do pierde un virote alli echa otro.—" A mad crossbow-man sends another shaft after the one he lost."

Vallestero que mal tira preste tiene la mentira.—"A crossbow-man who is a bad marksman has a lie ready."—That is, to excuse his bad shot.

Van á misa los zapateros, ruegan á Dios que mueran carneros.—"The shoemakers go to church, and pray to God that sheep may die, that leather may be cheap."—To intimate, that every one prays for his own advantage, although it be to the detriment of others.

Vanse los amores, y quedan los dolores.—"Love flies away and the pain remains."—It alludes to imprudent attachments, which occasion pain, disappointment, and frequently ruin.

Vanse los gatos y estiendense los ratos.—"The cat's away the mice will play."

Vaya con Dios.—"Go with God."—It is used when a person takes leave of another, or when they wish to cut short a conversation or a speech.

Vayan las duras, con las maduras.—"Let the unripe go with the ripe ones."—Which intimates, that we ought to submit to the inconveniencies of an employment or office when we receive the profits and advantages from it.

Vayase á espulgar un galgo.—"Go and pick fleas from off the greyhound."—A mode of expression to send a person away with contempt, who is very troublesome.

Vayme allá con mi labor.—"I am going there with my work."—A metaphorical expression, applied to persons who are fond of interfering with other people's affairs, without being solicited, but merely to gratify curiosity and impertinence.

Vejez mal deseado es.—"Old age is little coveted."

Vena de loco.—"The madman's ruin."—A metaphorical expression, explaining, that a man is fickle and uncertain.

Vender gato por liebre.—"To sell a cat for a hare." To cheat a man, by selling him one thing for another.

Vender humos.—"To sell smoke."—A metaphorical expression, applicable to those who by art and address induce persons to believe that they have influence with some great personage, and thereby obtain money by selling them his appointment to situations, which turn out nothing but smoke.

Vender miel al colmenero.—"To sell honey to one who keeps hives."—We say, "To carry coals to Newcastle."

Venir à casa con las estrellas.—"To come home by star-light."—To keep late hours.

Venir como anillo al dedo.—"To come like a ring on one's finger."—That is, something has been said or done opportunely.

Venir con la lengua de un palmo.—"To come with the tongue hanging nine inches out of the mouth."—That is, in great haste, and panting, with the tongue hanging out like a dog.

Venir con sus manos lavadas.—"To come with his hands washed."—A metaphorical expression, by which is meant, that some one wishes to enjoy the fruits of other person's labours, without having contributed any thing to them.

Venir el cuervo.—"At the coming of the crow."—A familiar expression, when a person receives

assistance, particularly if it be repeated. It alludes to the miracle by which God fed St. Paul the hermit, sending him every day, by a crow, a half loaf of bread.

Venirse con los brazos cruzados.—"To come with one's arms folded."—To return without having succeeded in what a person had undertaken.

Ventura te dé Dios hijo, que saber poco te basta. "God has been very good to your son, for a little learning serves you."—Which intimates, that our exertions are of little avail, if fortune does not assist us.

Verdad de Pedro Grullo, que á la mano cerrada la llama puño.—"The truth of Peter Grullo, when his hand is closed, he calls it a fist."—It intimates, that a person has told something as news which every one knows. It is applicable to a person who is fond of making much of trifles; and according to our proverb, "Making mountains out of mole-hills."

Ver el cielo por embudo.—"To see the sky through a funnel."—Applicable to those who from having been bred in retirement, have very little knowledge of the world.

Ver la paja en el ojo ageno, y no la viga en el suyo "To see the mote in another's eye, and not the beam in one's own."—Taken from the New Testament, which intimates, that we notice others defects, and are careless of our own.

Ver las orejas al lobo.—"To see the ears of the wolf."—A metaphorical expression, that one finds himself in some danger, risk, or trouble which alarms him.

Ver, oir y callar.—"To see, to hear, and to hold the tongue."—Advising a person not to interfere with affairs that do not concern them.

Audi vide tace,
Sic fruere pace.

Verse alguno en calzas prietas.—"To find oneself in tight breeches."—To be in some perplexity or danger.

Ver y creer.—"To see and believe."—An expression, used to explain that a person will not believe what he hears to be true, without having ocular demonstration.

Vestidos dan honor, que no hijos de emperador.—"Clothes give honor, and not the sons of an emperor."

Vete à Peralvillo.—"Go to Peralvillo."—Equivalent to our saying, "Go and be hanged."—Peralvillo is a village near Ciudad Real, in Castile, where the holy brotherhood, or officers for apprehending highwaymen, used to shoot many of them, after catching them in the act of robbing; whence the proverb,

La justicia de Peralvillo.

Vieja escarmentada, arregazada pasa el agua.—"The experienced old woman tucks up her clothes when she crosses the water."—Which teaches us, that he who falls into the same error twice, deserves the consequences from not profiting by the experience of his first loss.

Viejo amador, invierno con flor.—"An amorous old man is like a winter flower."

Viejo como la sarna.—"As old as the itch."—Corresponding with ours, "As old as Adam."

Viejo es Pedro para cabrero.—"Peter is old for a goatherd."—Intimating, that when one is advanced in years, and can enjoy himself in retirement and ease, he should not trouble or perplex himself with affairs for which he is unfit, and which might give him anxiety and disquite.

Viejo pajar malo de encender, peor de apagar.—"An old straw loft is bad to take fire, and worse to extinguish."—Old age is not so fiery as youth, but when once provoked, there is more difficulty to appease its wrath.

Viene como nacido.—"It comes as if it were born." Signifying, that something happens very aptly for the end that was desired.

Vienes à deseo, huelesme à poleo.—"You come to my heart's wish, and you smell to me of pennyroyal."—Which intimates, that a person feels great pleasure in receiving some favorite who had been long absent, and whose return had been much desired; it also advises not to be too familiar, that one's company may be more valued.

Viento y ventura poco dura.—"Wind and good luck are seldom lasting."

Villano harto de ajos.—"A clown stuffed with garlic."—A common and vulgar expression, to signify that a person is vulgar and ill bred.

Vino acedo, y tocino añejo, y pan de centeno sostienen la casa en peso.—"Sour wine, and old bacon and rye bread, keep a house rich."—It is the proverb of a covetous man, intimating,

that these three things are economical, and contribute to make a family wealthy.

Vino puro, y ajo crudo, hacen andar al mozo agudo. "Pure wine and raw garlic make the lad sharp and active."

Vino como rey, y agua como buey.—"Wine like a king, and water like an ox."—Intimating, that a king drinks sparingly of wine, and an ox plentifully of water.—There are, however, exceptions to this rule.

Vinole Dios á ver sin campanilla.—"God came to visit him without a bell."—It intimates, that a man has had some unexpected good fortune. It is the custom in Spain, when a person is dying, to carry the viaticum to the house, preceded by an attendant ringing a bell; and which gave rise to the proverb of God paying a visit.

Vino que es bueno, no ha menester pregonero.—"Good wine needs no cryer."—We say, "Good wine needs no bush."

Virtudes vencen señales.—"Virtues conquer inclinations."—By which is meant, that by a temperate and well-regulated conduct, vicious propensities may be kept under, and in time finally subdued.

Visitar el jarro hasta ver el cabo.—"To drink from the jar until one sees the bottom."—Alluding to a man who is fond of drink; that he is never satisfied until his jug is empty, and again replenished.

Viuda lozana ó casada ó sepultada ó emparedada. "A bucksome widow must either be married, or buried, or shut up in a convent."

Viva la gallina, q viva con su pepita.—"Let the hen live although she have the pip."—Corresponding with ours, "To live and repent."

Viva quien vence.—"Long live the Conqueror!"—By which is meant, that people are always disposed and ready to applaud and follow the fortunate man, and to reproach and forsake the sinner that loses.

Viva Vm. mil años, ò muchos años.—"May you live a thousand years, or many years."—A courteous expression, to intimate, that a person feels grateful for any favor or benefit conferred upon him.

Vivir à sus anchuras.—"To live in a licentious manner."—Corresponding with our phrase, "A short life and a merry one."

Vivir bien, destierra miedo."—"To lead a good life drives away fear."—Signifying, that he who lives a virtuous and good life, neither fears to live nor die.

Vivir con desahogo.—"To live at ease."—To have sufficient means to live without trouble and anxiety.

Volar con alas peguadas con cera.—"To fly with wings stuck on with wax."—To be proud and conceited without cause; to aim at high distinctions and preferment, and to be suddenly cast down.

Voló golondrino.—"The swallow has fled."—By which is intimated, that now the opportunity or the chance of obtaining something is lost, from having neglected it in the proper time.

Volver à uno las espaldas.—"To turn one's shoulders upon one."—To abandon one.—To take no notice of him.

Volver con las manos en la cabeza.—"To return with one's hands on the head."—To return wounded, defeated, or disappointed, from some attack, undertaking, or pretension.

Volver la hoja.—"To change leaf."—A metaphorical expression, to signify that a person has changed his mind, or had not performed what he promised.

Volverle à uno el alma al cuerpo.—"To return one's soul to his body."—To do or tell another something which relieves him from great anxiety and care.

Volverse atras.—"To turn oneself backwards."—A metaphorical expression, to signify, that a person has not kept his word or promise.—We say, "To go backward of one's word."

Volverse la albarda à la barriga.—"The pack-saddle to be turned towards the belly."—A jocular expression, signifying, that something has happened contrary to what was wished.

Voto à Dios.—"I vow to God."—An expression made as an oath or threat.

Voz del pueblo, es voz de Dios.—"The voice of the people, is the voice of God."—Which teaches, that what every one says must be true.—*Vox populi, vox Dei.*

X.

Xabonar cabeza de asno, perdimiento de xabon.—"To lather an ass's head is only wasting soap." Alluding to an incorrigible person.—Corresponding with ours, "To wash the blackmoor white."

Xo que te estriego, burra de mi suegro.—"Stand still while I curry you, my father-in-law's ass." A proverb used by the peasants when they beat their wives.

Y.

Ya esta duro el alcacer para zampoñas.—"The grass is too hard to make pipes of."—It intimates, that a person has had his day, or opportunity; in allusion to the grass when it becomes hard or dry, it cannot be made pipes or whistles of.

Ya que no bebo en la taverna, huélgome en ella. "Now, that I do not drink in the tavern, I rest myself in it."—It is applicable to persons who frequent gaming tables, balls, &c., and are content with being lookers on.

Ya que no seas casto, se cauto.—"If you are not chaste, be cautious."—To avoid giving scandal.

Ya te veo besugo, que tienes el ojo claro.—"Now I see you bream, for you have a clear eye." It is applied, to intimate that a person penetrates another's intention or object. It is more frequently used "*Ya te veo besugo.*" Corresponding with our phrase, "I see your drift."

Yda y venida, por casa de mi tia.—"Going and returning to my aunt's house."—It is applicable to persons who cannot forbear calling into a particular house on their way to or from home.

Yegua apeada, prado halla.—"A mare without her rider finds the meadow."—Besides the literal sense of this proverb, it has a more extensive signification; that in the midst of our greatest difficulties necessity points out to us the remedy for our relief.

Yo como tu, tu como yo, el diablo nos juntó.—"I like you, and you like I, the devil united us".—A common expression used by low people, when they are married and disagree.

Yo dueña y vos doncella quien barrerá la cusa?—"I mistress and you miss, who is to sweep the house?"—To signify, that every person ought to fulfil the duties of his situation, and not press hard upon another.

Yo duro y vos duro quien llevará lo maduro.—"I stubborn, and you stubborn, who is to carry the load."—Which explains the difficulty of settling a bargain or agreement between two obstinate and inflexible persons.

Yo me era negra, y vistéronme de verde.—"I was a negro girl, and they dressed me in green." It is used as a reproof to those who wish to make things or persons look well, by unbecoming or ridiculous dress or ornaments, or who wish to conceal some defects by means which only render them more conspicuous.

Yo nací primero.—"I was born first."—By which one admonishes and reminds another that he has taken precedence of him, who is his inferior in years.

Y vengar quinientos sueldos.—"And to revenge five hundred pence."—This proverb has its origin from the following occasion.—The Spaniards of Old Castile, were formerly obliged to pay a yearly tribute of five hundred virgins to the Moors. After several battles, in which the Spaniards were successful, it was changed from five hundred virgins to five hundred sueldos, or pieces of Spanish coin. But in process

time, the Spaniards, by force of arms, delivered themselves from the degrading imposition.—This heroical action was performed by men of rank and fortune. The phrase has since been used to characterize a man of valour and honor, and a true lover of his country.

Z.

Zancarron de Mahoma.—" The heel bones of Mahomet."—They thus call the bones which are said to be of that impostor, in derision of those who go to visit the Moors, at the mosque of Mecca.

Zapatero à tu zapato.—" Shoemaker, mind thy shoe."—Alluding to persons, who with only a tincture of learning, think themselves capable of judging of the several branches of literature.—The sentence of Apelles, is very applicable to them.

Ne sutor ultra crepidam.

Ante los ojos del concurso Griego,
Puso Apeles un rasgo de su mano;
Era la copia del Pastor Troyano
Causa fatal del memorable fuego.
Consultaba el Pintor, con blando ruego
Los votos de uno y otro ciudadano;
Censura la sandalia un artesano,
Y el divino pincel la enmienda luego.
Entonces lleno de soberbia el necio
Pretende hacer ridiculo aparato
De todo su saber, y en tono recio.
Censuró lo mas bello del retrato
Pero Apeles, volviendo con desprecio,
Le dice:—" Zapatero à tu zapato."

TRANSLATION.

Before the eyes of a concourse of Greeks, Apelles placed a painting by his own hands; it was the figure of the Trojan Shepherd, the fatal cause of the memorable fire.

The artist entreated, in the mildest terms, the opinion of each of the citizens upon it; a mechanic found fault with the sandal; and instantly the divine pencil corrected it.

The fool, then puffed up with arrogance, attempted to make a ridiculous display of all he knew, and in a rude tone of voice, censured the finest part of the picture; but Apelles, turning aside with contempt, said to him, "Shoemaker, mind thy shoe."

Zorro en zorrera [illegible] *echa fuera.*—"When a fox is in his [illegible] smoke fetches him out."

Zurrar à uno la badana.—"To thrash one's jacket."

A familiar expression, to intimate, that one is ill treated by word or action; and more generally to cudgel or horsewhip one.

THE END.

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